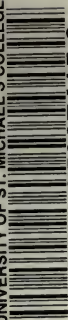


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# THE CATHOLIC EDUCATIONAL REVIEW

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VOLUME XIII  
January-May  
1917

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Published Monthly Except July and August

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THE CATHOLIC EDUCATION PRESS

Under the Direction of the  
DEPARTMENT OF EDUCATION

THE CATHOLIC UNIVERSITY OF AMERICA, WASHINGTON, D. C.

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# The Catholic Educational Review

JANUARY, 1917

## BALANCES IN DEVELOPMENT

According to the teaching of St. Thomas Aquinas, the soul and body unite in man to form one substance, one nature, one source of action. From this point of view it is not my soul that thinks; it is not my feet that walk; it is I who think and I who walk.

The view which makes the body a mere instrument of the soul was not accepted by St. Thomas and it is not prevalent among Catholic philosophers. Pious exaggerations which refer to the body as the prison-house of the soul should not be regarded as sober philosophy and need not be taken into account in the philosophy that concerns itself with the educative process.

It is true that the immortality of the soul is essential to the Catholic's belief in a hereafter but we have little means of knowing the nature or operations of the soul after its separation from the body. St. Thomas found reason for believing that it was so incomplete as to be unable to acquire new truths or to come in contact with the physical world except by miracle until it shall be again united with the body.

Analogies to St. Thomas' view of the relation of soul to body are not difficult to find. Oxygen and hydrogen unite to form water, but water exhibits none of the characteristic qualities or actions of either hydrogen or oxygen. We are not dealing in the school with the souls of children nor are we dealing with their bodies. The schoolroom is neither a morgue nor a limbo for disembodied spirits. It is a place where we are confronted with living, moving children; with beings possessed of

souls and bodies, indeed, but possessing these two elements of their nature in a solidarity and a unity which can be severed only by death. Whatever divergency may exist in the views of psychologists and philosophers concerning the nature of spirit and the nature of matter, there is practical unanimity among them in the belief that in the present life of man, soul and body are inseparably united and must be dealt with as a unit presenting divergent aspects.

The processes of physical development and of mental development should not be confounded. Physical development in the human being has practically run its course during embryonic life and before the advent of consciousness. It is only the latest stages of physical development that are concomitant with mental development. Moreover, the process of mental development exhibits many striking differences from that of physical development, but however widely these two processes may differ from each other, there is no question of the fact that mental development in the child depends upon and is, to a certain extent, controlled by his physical development.

The close interdependence of the phenomena of mental and physical life is universally recognized. A diminution of the volume of blood in the brain, or an increase of pressure on the brain, suspends consciousness. A lesion in one part of the brain results in paralysis of a definite set of muscles; lesion in another part paralyzes sensation in a given area; the rupture of a blood vessel in the convolution of Brocca renders speech impossible; disintegration of the cortex in a portion of the temporal lobe obliterates all memory of sound, etc.

Mental development rests on brain development and is, in a measure, determined by it. With the rise of intelligence in the animal series there is found a corresponding increase in the volume and complexity of the brain. Indeed, all the facts in the case point to cerebral development as the indispensable condition and the determining factor in mental development. Whether mental development lags behind brain development or not, it is certain that it cannot precede it.



One of the functions of the brain is to supply the basis and the organs for mental life, but this is only one of its functions and apparently one of its latest functions when the matter is viewed from a phylogenetic standpoint. The cerebrum is the dominant portion of the cerebro spinal system in man and mammals and as such it continues to minister to all the needs of the growing organism. It controls the quality and quantity of the various secretions; it regulates the temperature of the body; it governs the respiration; it determines the heart rate; the blood pressure and the distribution of the blood supply; it controls the manufacture of the various enzymes, the digestion of food and the elimination of waste products, and it presides over the nutrition and growth of all parts of the body. Receiving through its afferent nerves the results of the play of sensory stimuli from the end organs of sense, the brain determines the appropriate reactions of the organism so as to avoid danger and to pursue the things that are necessary for life.

Conscious phenomena is associated in man, at least, only with nerve currents in the cerebral cortex that rise above a definite tension. Nerve currents of low tension suffice for all the purposes of organic life: they suffice for the building of bone and muscle and nerve no less than for the control of the ordinary functions of the organism. Mental life, on the contrary, demands nerve currents of considerable tension in the cerebral cortex for even the production of those diffuse conscious states which may be spoken of as the lateral field of consciousness in contradistinction to the area of high tension which always underlies effort and concentrated attention. It should be observed, moreover, that the mapping out of new paths in the cerebral cortex and the building up of new aggregates in which mental development consists, seldom if ever occur except under the play of high tension nerve currents. Mental development, therefore, may rightly be said to demand high tension nerve currents, whereas the needs of organic development are ministered to effectively by low tension currents.

When left without control, it seldom happens that

nature maintains a proper balance between the high and the low tension currents or between mental and physical development with which these currents are respectively associated. Moreover, it will be found that the balance frequently tends to swing from extreme to extreme resulting in the puzzling phenomena of precociousness and retardation and in their curious reversals.

The precocious child is usually undersized, whereas periods of rapid physical growth are generally characterized by low nerve tension and retarded mental development. Children in this latter condition are frequently classified by the incompetent teacher as dullards. If the children in any fourth or fifth grade room be arranged according to size and physical development they will be found to be fairly well classified in the inverse order of their mental development.

A series of concentric circles described around the center of growth (Fig. 1) may be taken to represent the conditions in a normal child in whom physical and mental development are maintained in a balanced condition, whereas the unbalanced conditions found in the dullard and in the precocious child may be aptly represented by a series of ellipses in which the respective centers of growth occupy opposite foci. (Figs. 2 and 3.)

Perfect balance between physical and mental development as the child passes on from infancy to maturity is an ideal condition but it is a condition seldom or never realized. Most children in their physical and mental development depart more or less from balance. Those who depart most from this norm or balance in either direction are in greatest danger of being permanently injured by being subjected to the ordinary routine of the school and by coming under the control of teachers who have little understanding of their condition and who are consequently unable to minister to their peculiar needs.

There is a growing consciousness of the need of doing whatever may be possible in the school to preserve the balance between physical and mental development. It is at last beginning to be understood that the undersized precocious child should be kept from over mental stimula-



FIG. 1.—Condition of balanced physical and mental development.

*oa* axis of mental development.  
*ob* axis of mental development.

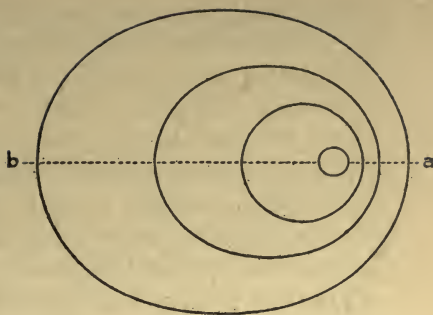


FIG. 2.—Condition of the overgrown dullard.

*oa* axis of mental development.  
*ob* axis of physical development.

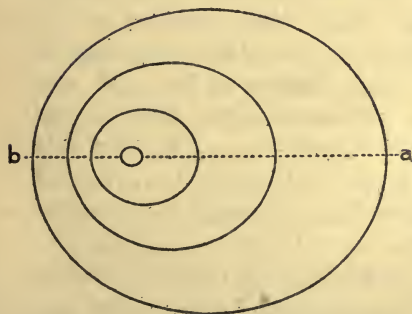


FIG. 3.—Condition of the precocious.

*oa* axis of mental development.  
*ob* axis of physical development.



FIG. 4.—Illustrating balances between mental growth and mental development.



tion, hence he must not be allowed to enter into competition with others. Collateral work of a quieting nature is indicated with emphasis on physical development, play and outdoor exercise, whereas, the converse of this treatment is demanded by the overgrown retarded pupil. He, too, must be kept from competitive work, since such competition for him is likely to result in failure and discouragement. Great care must be exercised not to assign these pupils tasks that are above their unaided effort since this is likely to result in discouragement or in parasitism or in both. To awaken and stimulate the mental life of these children, the endeavor should be made to find something in which they succeed and use this as a basis from which to proceed in awakening interest and stimulating endeavor.

This unbalanced condition is likely to reverse itself automatically in due time. If the precocious child is saved from permanent injury to health, the time is likely to come when physical development will set in and proceed rapidly. During the few years occupied by this phase there is grave danger of discouragement. The child seems to the teacher to be lazy and he seems to himself to be dull. The contrast with his former interest and success discourages him and if left to himself he is likely to cease all further efforts along lines of mental development. This undesirable result, however, may be avoided in large measure by explaining to the pupil, who is usually of an age to understand, the physiological phenomena in question and by pointing out the fact that his present undesirable condition is likely to terminate in a few years and be followed by a period of facile mental achievement.

The aim of the teacher in dealing with these unbalanced children should be, as far as possible to restore balance by protecting the precocious pupil from over stimulation and by encouraging and stimulating the overgrown dull pupil. Where success in this endeavor is questionable every available precaution must be taken to protect the children against the dangers to which they are exposed.

Next in importance for the child's future to the preser-



vation of balance between physical and mental development is the preservation of the proper relationship or proper balance between mental growth and mental development.

In mental development, as in all other kinds of development, each subsequent phase is reached through a reconstruction of the previous phase. In this reconstruction some features of the previous phase disappear never to return, others are retained with little or no alteration, while still other features that were only implicitly contained in the previous phase are brought out and rendered functional. As a consequence of this progressive transformation, few features of early developmental phases will be found in the later phases of any long developmental series. The early phases are, therefore, conditional; their sole function is performed when the individual is carried forward into the subsequent phase.

This law of transformation, which governs mental development as rigidly as it governs organic development, carries with it certain important implications for the guidance of the teacher. First among these is the recognition of the fact that all unnecessary growth serves to impede development. When, therefore, mental development is the desideratum, great care should be exercised not to load the mind with anything that may not prove serviceable in bringing about the mental transformation which should be taking place. Knowledge that may be considered useful either for a later phase of mental development, or as an instrument for the conquest of environment, has no legitimate place in the early developmental periods of the child's life. In this respect organic development furnishes us with striking illustration. Where development is at its maximum in the early embryonic stages, growth is at its minimum. The mammalian embryo is at one stage of its development provided with gill folds and with a circulatory system designed for aquatic respiration but the business of these rudimentary structures is not respiration but to carry the organism forward to the lung stage. Similarly, in the mental life of the child the business of the growing organs

of knowledge is not to conquer an environment or wrest the truths of nature from their hiding place but to bring about the further development of the child mind. Growth in knowledge is not desirable until the mind has reached a stage of development wherein it can use knowledge for the ends and aims of adult life, hence the natural dependence of the child upon authority instead of upon evidence for the guidance of his mental processes and of his conduct; hence the possibility and the need of education.

When this truth is lost sight of in the school and the child mind is loaded with information that seems calculated to be of service in adult life, or when the child is asked to function with his immature mind as if he were not dependent by nature upon the group into which he was born, a grievous injury is done to him through which he is prevented from ever reaching the high plane of development which would be his were unnecessary growth restrained until the proper time. Those who bend the plastic years of the child to the burden of memory loads of encyclopedic knowledge, sin in this way against the child's intellectual nature and those who would impart to the immature child a knowledge of sex phenomena that belongs to men and women of mature years, sin in a similar manner against the child's emotional and moral nature. In the doll play of a little girl we have the early developmental phases of future motherhood, but this does not justify us in replacing the doll instinct by a scientific account of the mechanism and functions of reproduction. The rule should be—give the child only that which is necessary and helpful to the phase of development through which he is passing.

Some of the broad relationships between mental development and mental growth may be illustrated by a diagram such as that given in Fig. 4. The inner circle is here used to indicate the thirteenth or fourteenth year and the outer circle represents the culmination of the developmental period which occurs in the twenty-eighth or thirtieth year. The pre-adolescent period is essentially a developmental period in the child's mental life. His views and outlook on life in all directions are undergoing con-

stant transformation. The culmination of this period corresponds roughly with the termination of the child's sojourn in the elementary school. It is true that during adolescence deep-seated organic changes occur which are accompanied by profound metamorphoses of emotional life but at the same time that this development is taking place permanent growth along several lines is also setting in. The youth is beginning to take a man's view of many things and a man's attitude towards the world. Each of the five rays of the star may be taken to represent an axis of development along the line of a corresponding social inheritance. The base of each ray broadens out until it embraces the entire development of the child's pre-adolescent life and it narrows to a point as it reaches the culmination of the developmental series. The areas lying between the star rays and the outer circle represent areas of mental growth which begin with the advent of puberty and widen rapidly until they represent the whole of mental life at maturity towards the end of the twenties.

In this diagram both growth and development are represented as proceeding from the common center of the star and the circles. Development engrosses the entire field up to the completion of the period of elementary education. From this time onward the star rays represent a balanced development along the five lines of our social inheritance. The sectors lying outside the star rays and within the outer circle represent the accumulation of useful information and instrumental knowledge which represent vocational education or the fitting of the individual for the duties and responsibilities of adult life.

Everything in the developmental area is transitional; the powers are plastic and information is being used not for the conquest of outer environment but for the transformation of self; the areas of growth represent permanent acquisitions which are dominated by the adult point of view and are designed to serve the purposes of adjusting the individual to his various environments.

The child cannot see things in a man's way but he does need and can use a man's truths. It is a mistake to sup-



pose that a child is interested only in the trivial; he hungers and thirsts for the greatest truths, but he needs them and he demands them in a form suited to his stage of development.

It will be conceded by every teacher, I believe, that a child of 8 years has not attained to a mental development such as would enable him to understand the first chapter of the Gospel according to St. John. The sublime phrases: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him: And without Him was made nothing that was made" had no meaning for the child, but the child is hungry for God and for the doctrine of creation and of Divine Sonship. The limitations of his mind demand that this truth be cast for him in other and appropriate form and when this is done there are few things that interest him so deeply or that prove more wholesome to his developing conscious life.

It is with this very truth that the First Book of the Catholic Education Series of primary text-books begins and the reader is referred there for a presentation of these sublime truths in a form that captivates the minds of children of 6 years. For the results of this truth properly presented we must again refer the reader to the children who are passing through the schools where this method is being employed.

Poets, the real teachers of childhood, have often essayed this same task and with marked success. A good illustration of this mode of presenting the truth may be found in George MacDonald's Baby rhyme:

Where did you come from, baby dear?  
Out of the everywhere into the here.

Where did you get your eyes of blue?  
Out of the sky as I came through.

What makes the light in them sparkle and spin?  
Some of the starry spikes left in.

Where did you get that little tear?  
I found it waiting when I got here.



What makes your forehead so smooth and high?  
A soft hand stroked it as I went by.

What makes your cheek like a warm, white rose?  
Something better than anyone knows.

Whence that three cornered smile of bliss?  
Three angels gave me at once a kiss.

Where did you get that pearly ear?  
God spoke and it came out to hear.

Where did you get those arms and hands?  
Love made itself into hooks and bands.

Feet, whence did you come, you darling things?  
From the same box as the cherubs wings.

How did they all just come to be you?  
God thought about me and so I grew.

How did you come to us, you dear?  
God thought about you, and so I am here.

The child of 8 will delight in these rhymes and his delight will be found to spring from the content no less than from the form. The content appeals to his imagination and sows in his young mind germs of great thoughts that will develop with his years until he is finally enabled to understand as far as man so circumstanced may understand the sublime mysteries concerning which the evangelist speaks.

In examining the results of such a lesson as this it will be found that the child will learn that God has made him and that his eye and ear and all the rest of him somehow came from God's thought. It is true that he fails utterly to comprehend how God's thought is realized in creation but he does reach the idea that God is the Creator and that secondary agents are employed to perfect and continue the original result of the creative act. It is true that he fails utterly to comprehend the doctrine of the Logos. He does not understand in the least how God's thought is realized in creation, but it is equally true that he has no desire and no need for such knowledge. In his

state of mental development his dependence is overwhelmingly on authority instead of on internal evidence. Assertion is all he needs. He is no more conscious of the need of adjusting his mind to the ultimate problems of human thought, such as those involved in the process of creation, than an embryo in the first stages of development has need of adjusting itself to the outer world in which adults carry on the struggle for existence.

To attempt to give the young child the adult's point of view is to ignore the need and capacity of his mind. To attempt on the other hand, to secure a large growth around the central core of truth which the child mind is capable of receiving is no less a violation of the laws that govern mental development. In the Baby rhyme the central truth "God thought about me and so I grew," will remain while the concrete setting will, in the course of time, be dissolved out in the light of the child's growing intelligence. To perpetuate the concrete setting such as that the blue of his eyes came from the sky, that tears were added from the outside, or that his ears came out to hear, as literal truths would be to defeat the child's mental development. It would, of course, be absurd at this stage of the child's mental development to make him wrestle with the pigment cells of the iris and with the structure and function of the lachrymal glands or with the labyrinth of the internal ear, but it would be no less absurd to have the child carry the literal statements of the rhyme up into adult life and there use them as a refutation of the truths of physiology.

Scaffolding of this sort is quite necessary to the developing mind, but it is just as necessary that the scaffolding should be removed in due time. The amnion and the allantois are necessary to the development of the mammalian embryo but they must both be removed before the young animal begins to breathe and to live an independent life in the outer world. Mental scaffolding carried up into adult life by the individual or carried forward by a people from the childhood of the race impedes real progress.

Our Saviour pleaded with the Jews to discard such race scaffolding: "Amen, I say to you: Whosoever shall not

receive the kingdom of God as a little child, shall not enter into it.”<sup>1</sup> Unless they discarded the literal meaning of the messages which came to them through type and figure and prophecy, and the literal exactions of their human customs and opened their minds to the inward kernel of truth, they could not enter the kingdom of God. St. Paul repeatedly dwells on this same thought: “Who also hath made us fit ministers of the new testament, not in the letter, but in the spirit, for the letter killeth but the spirit quickeneth.”<sup>2</sup> And again: “For we know in part and we prophesy in part but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child. But, when I became a man, I put away the things of a child.”<sup>3</sup>

Clearly, the thing of predominant importance in the early days of childhood is development and any truth that fails to minister to this development should be withheld from the child. To give it out of due time would not aid the child's progress but, on the contrary, would work injury and cause retardation. The principle involved here finds perhaps its most conspicuous illustration in the types and prophecies of the Old Testament which gradually prepared the Chosen People for the coming of the Messiah. This phylogenetic aspect of the educative process was paralleled by our Lord in His teaching of the individuals who gathered around Him on the hillsides of Judea. He prepared them step by step, by miracle and parable, and withheld the truth in its literal form until they were ready to receive it. Witness His teaching as recorded in the sixth chapter of St. John: He multiplied the loaves and fishes to feed the hungry multitude and when, on the following day, they sought Him on the other side of the Sea of Genesareth He called up the memory of the miracle of the previous day and the memory of the types of the Old Testament, “Your fathers did eat manna

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<sup>1</sup>Luke XVIII, 17.

<sup>2</sup>2 Cor. III, 6.

<sup>3</sup>1 Cor. XIII, 9-13.



in the desert," and used these types as a means of bringing home to His audience the need and the function of divine revelation and of the Blessed Sacrament. And when at the end He was about to leave His apostles and disciples He called up the same principle in His memorable saying: "I have many things to say to you but you cannot bear them now."

The parable usually ends in a clear formulation of truth such as the statement in which the truth embodied in the parable of the lilies is declared: "Seek ye therefore first the kingdom of God and His justice and all these things shall be added unto you." And so, in due time, mental development must give place in the child's life to mental growth. Truth is ministered at first as a means of promoting development; later on it is imparted for its own sake and for the uses that may be made of it to forward the ends and aims of life in the conquest of environment. As development ceases in any direction of the mind's unfolding, vigorous and rapid growth should set in, for although the adolescent is still far from comprehending any truth in its fulness, he does not differ in this respect from the adult. The limitation here met with is not the limitation of the undeveloped mind but the limitation of the finite mind that is ever incapable of an exhaustive knowledge of any truth. The philosopher agrees with the poet in this sentiment:

"Little flower in the crannied wall,  
And if I knew thee, root and all and all in all,  
I would know what God and man is."

It is therefore the business of the teacher and of all who have part in determining the content of the curriculum to preserve as far as may be in the child's unfolding conscious life a proper balance between growth and development. Unfortunately circumstances frequently render it necessary to subordinate the possibilities of the child's mental life to the necessities of physical life and instead of promoting development to its highest possible level it becomes necessary to foreshorten the process, to arrest the child on a lower plane of development and provide him pre-

maturely with the means of self-support. While such a compromise may not infrequently be necessary, it should never be allowed to dim our ideal nor to lessen our striving for its attainment.

Balance in the sense of symmetry is scarcely less necessary to the health and well-being of the child's unfolding mental life than the two balances discussed above.

The tree that grows in the trade winds is bent and dwarfed with its branches growing on one side of the stem. Wherever the living form is deprived of symmetry its health and efficiency are impaired in a proportionate degree. Hence we find life everywhere struggling with environment to maintain symmetry. In all organic development symmetry is secured by the life principle which controls the processes of growth and development in the organism. Symmetry in the conscious development of animal life is similarly dependent upon forces resident in the individual and known under the name of instincts, but in the human infant the instincts of animal nature are found in a rudimentary or atrophied condition, hence symmetry in the child's mental development must be secured, if at all, through the conscious efforts of parents and teachers. Even in the child's physical development the perfection of symmetry depends in no small degree upon education.

The child may, indeed, inherit partially atrophied instincts or physical predispositions for certain lines of mental development, nevertheless he must be taught even the rudiments of the conscious experience of the race. The school is the institution devised by society to lead the child into the rich inheritance accumulated for him by the conscious efforts of man throughout all the ages of the past and it is to this same agency that we must look for the preservation of symmetry in his unfolding life.

In the elementary school period, in particular, every reasonable effort should be made to awaken the child's interest and to develop his powers proportionately along the divergent lines of his social inheritance. This was



indicated in the diagram shown in Fig. 4 discussed in a preceding page by the inner circle which marked the advent of puberty. The time must come, however, when the individual must set his face in a definite direction and begin his preparations for a definite life-work. From this time forward an equal development along the lines of the five-fold spiritual inheritance is scarcely practicable.

While it is true that the advent of puberty is too early to begin definite specialization for a vocation if the highest all-round development is to be secured, or if sanity and power are to be achieved in the chosen field, nevertheless it is not too early for the pupil to indicate the direction of his future life work by the predominance of his interests and the unbalanced development of his powers. From this time forward the main effort should be to develop productivity in one direction and receptivity along all the other axes of development. It is not feasible to aim at productivity in more than one line but for good work here the mind must be in condition to benefit by the work done in other fields and by each advance made by remote groups of workers. An equal development in all directions is scarcely a feasible ideal for secondary and higher education. A man who has equal power in many directions is likely to have no more than moderate power in any direction.

THOMAS EDWARD SHIELDS.

## PRIMARY METHODS OF MUSIC

(Continued)

In approaching the subject of school music, as was pointed out in a previous article, it is necessary to establish clearly the purpose we expect it to serve in the training of our children, for it would be futile to discuss methods until we have established basic principles.

What place should we expect music to fill in the education of the child, and in what respect, if any, should the Catholic approach to this subject differ from the secular approach? Some attempt was made to answer the first of these questions in an earlier article. It was shown that the claim of music to a place in the curriculum was based upon its direct influence in the shaping of character. This was the use made of music by the pagan philosophers. This, to a still greater extent, was the use made of it by the medieval Church. This is the use to which it must be restored if it is to justify its inclusion in our schools today.

Admitting then, that music can have a strong influence in the formation of character, the further question at once arises: will any and all music have a beneficial effect on character, or must the same care and judgment be shown in arranging the musical curriculum as in arranging the purely intellectual curriculum? To ask the question is to answer it. Music is a form of expression that can give life and efficacy to almost any type of thought. That is its strength. It may also become its weakness. Music is simply a language, and it would be as superficial to assume that all music must be beautiful, uplifting and educational, as it would be to claim that everything expressed in French must be uplifting, or that everything expressed in German must be educational.

Music can express very vividly a great number of thoughts, moods and feelings. It can give vent to sublime flights of the imagination, and interpret intuitions of the soul which are almost beyond the descriptive power of words. It can also give vent, and no less vitality, to joys and sorrows that are purely of the senses. We can make music serve almost any purpose. In the Church it is used for one object; in the jungle for an object diametrically opposed. Between these

two extremes there are endless gradations, but among them all there is not one that is purely negative. If music is not of the mind and of the spirit, it is bound to be of the senses. If it does not uplift, it tends to degrade. There is no middle ground.

Anyone who is at all sensitive to musical distinctions will realize how powerful is the appeal of music, even as against the power of words. When sublime words are combined with a vulgar melody, how much more potent is the melody. The words, indeed, can hardly be heard, much less appreciated, and the mind, instead of following the words into the heights, is dragged down against its will, into mere sensation. It is filled with the vulgar music as a sponge with water, and only the inferior part of the soul can act.

Now this power of music, a power more vivid than that of words, is ours to use for our own purpose. We are free to choose from among the various types of musical stimulus, the type which will best illumine with beauty the thoughts we are seeking to impart. Or, on the other hand, by neglect we can allow music to become a clog in the whole educational machinery, steadily combatting by a false emotional stimulus the good results of our labors in the classroom.

The responsibility rests with the teacher and with those who direct her policies. She who guides the child's intellectual life, can alone deal effectually with his imaginative life. She who guides his thoughts can best direct the expression of those thoughts through art. For if the mental life and the imaginative life of the child are not developed together and coordinated, the loss will be seriously felt in both branches. They should be like two parts of the same process, like the breath taken in and the breath given out.

But if this be true, it means that music must enter the classroom and no longer be relegated to the conservatory. It means that music must become an intrinsic part of the life of every school child, and not merely the plaything of the few. It means—and this is essential—that music must enter the primary grades of our schools, where the child is receiving his early impressions, and where, from the first, those impressions demand an adequate medium of expression. If it means anything, it means this, and no less.



So much the average educator of today will admit, at least in theory. Nevertheless, little progress has been made along the lines of intelligent selection of musical material with a view to coordinating musical content with thought content. While in public school systems the words of the songs have sometimes been arranged with the idea of unity with other branches of study, the same care has seldom been extended to the music. The immediate need of selection and coordination is evident to those who are alive to the psychological effect of music, but before any permanent advance is possible along these lines, the teachers in our classrooms will have to be awakened to the need. They will have to be trained to a finer perception of musical distinctions than prevails at the present time.

This brings me at once to that which is, in my judgment, the most significant phase of the whole question. In making this necessary selection of musical material, will the Catholic educator choose differently from the secular educator? How radically should a system of music prepared for our Catholic schools differ in content and method from a system which meets the needs of the public schools? In other words, will any system of music, if good in itself, be adequate, or is there some distinctly Catholic note to be sounded, some Catholic influence to be conveyed through music from the beginning?

Before answering this question let us determine what constitutes the musical needs of a Catholic child.

He must be so equipped that he can express in music his own thoughts, feelings and aspirations. He must be able to understand and appreciate the thoughts of others as expressed in that language. This means that he must be able to read and write, that he must be musically literate. It means, furthermore, that he must have a medium of expression, some instrument on which he can play. The only instrument within the reach of all is the voice. This instrument must be trained to a point where it is capable of responding to mental and emotional orders. In addition to this technical equipment, the child's taste must be formed. As in literature he learns to distinguish between poetry and doggerel, so in music he must be able to select beauty and reject ugliness. Finally, if he be a Catholic child, he will need to be educated, not

only in secular musical expression, but also in the musical language of the Church. This language has an expressive quality all its own. Our children should be steeped in its beauty. In a short time they would no longer be capable of the artistic incongruity of expressing the thoughts of the Church in music of the jungle. Nor would they express the Church's thoughts in music possessing beauty of a merely secular quality, as is the common practice today for lack of such training and standards.

In this outline of what constitutes the musical needs of our children, an outline which I will develop in more detail in another place, it would appear that in some respects these needs are common to children of all schools, whereas in other respects they are peculiar to Catholic children. This would be true if the subjects could be separated, which they cannot. The cultivation of taste, the direction of emotional expression into sound channels, begins in the lowest grade and continues to the highest. And while we should not confine ourselves to distinctly religious music, there must be an effort from the first to lay a foundation for that music both as regards content and method.

We can hardly escape the conclusion, therefore, that if the secular school is not adequate for our children's mental needs, neither is a system of music designed for its use likely to be adequate for their musical needs, and for precisely the same reason. The public schools will teach sound geography, sound arithmetic and spelling. They may go so far as to teach sound ethics up to a certain point, but beyond that point lies much that we hold essential. Through all that they are able to give, there is something lacking which, to us, is the breath of life. In order that our children might not be deprived of that thing which the public schools cannot give them, we maintain a separate school system. We maintain it that there may be an out-flowering of Christian principles in thought, in feeling and in action, and that these may permeate every branch of knowledge, and control every action. It is for this reason alone that our Catholic schools exist.

What, then, shall our attitude be toward the music in these schools? Our object must be to coordinate it with the general ideals, in such a manner as to produce a unified result. Where-



ever the teacher's ideals soar no higher than those of the secular schools, she will naturally select one type of music. Where, on the other hand, her ideals are those of the Catholic Church, she will seek a very different type. Because the Holy See has defined in no uncertain terms the true purpose of music, and this purpose will be before her mind as she makes her selection. The aim of music, as we are told by the Holy See, is "to train and form the minds of the faithful to all sanctity."

Here we have the sublime vocation of music from the standpoint of the Church. It is not to divert, but to *train*. And then it is to train to *sanctity*—not merely to good taste in art, or to culture and refinement in general.

This point of view explains why our forefathers, in the Ages of Faith, attached such importance to the study of music, why Popes and Councils of the Church have emphasized in almost every century the importance of sound musical standards, and have issued solemn warnings against the dangers involved in false ones.

The fact is not without significance in this connection that it was precisely with the disruption of Christendom in the Sixteenth century and the breaking up of the monastic schools, that music began to take a relatively mediocre position in the field of education. While in the Middle Ages it was regarded as one of the three branches of study necessary for a university degree, during the centuries which followed the Reformation it fell into the list of purely ornamental subjects. The reason is not far to seek. Under Catholic civilization music was looked upon primarily as a mental and psychological exercise. Its sentimental side was secondary, a sort of bi-product. But as music ceased to be the servant of religion, and as the principle of "art for art's sake" gained ground, the educational side of music began to wane. Music lost its former position. From an educational force it degenerated into a mere accomplishment. From a necessary equipment for all the people it became the ornament of a privileged few. Undue prominence was given to its purely sentimental character, and gradually it sank from the mind into the senses. After a lapse of four centuries, it is not surprising that the original ideal should have been almost forgotten, even

among Catholics, and like so many of the Church's treasures of applied psychology, music has had to be discovered anew by the advanced educators of our own day. Its value as an educational force has had to be reestablished.

And so in the application of the force of music, Catholic educators cannot afford to be purely imitative of the secular schools. In approaching music as a branch of education, we Catholics have ideals and traditions of our own, and a definite message to convey, distinct from theirs. We have a spirit which, like the deposit of faith itself, animates our music, and must be transmitted to the generations to come. Methods of transmission indeed may vary. We have facilities today which our forefathers lacked. We are helped by the printed page. We are helped by the more scientific methods of approach to the child's mind, which are now available. All these things make it possible for us to accomplish easily what our forefathers accomplished so laboriously. But it is the same flame that is to be re-kindled and transmitted down the ages.

This is a point which can scarcely be over-estimated in these days when a halo hangs about the secular schools, a halo which dazzles, at times, even our Catholic teachers. Yet if music is ever to become a practical force in our Catholic schools, it will only be as a result of keeping this point of view very clearly in mind. The teacher must realize exactly what part music should play in the training of Catholic children; what she may hope to gain by its use and what she may well fear to lose by its misuse. She will then have a concrete test to apply to any system of school music placed before her. Do the textbooks give expression to Christian thought and feeling? Do they train to sanctity? That is the first thing to be settled before we proceed to a consideration of method. For if their aim is not our aim we need examine no further. The better the method in other respects, the more rapidly it may be leading us from our goal, and the further we may have to retrace our steps.

JUSTINE B. WARD.

## THE EDUCATION OF WOMEN DURING THE RENAISSANCE\*

(Continued)

### ENGLAND

The English Educational Renaissance may be described as the confluence of three streams of thought, originating in a common source but more or less modified by the nature of their differentiating channels.

While the education of boys was affected most by the branch taking its course direct from the center of the Italian Revival,<sup>303</sup> the education of girls in general seems not to have felt the influence of this current of thought; it aroused interest in the question of woman's classical education without widely transforming that interest into action. In the Chaucer of the *Legende of Goode Wimmen* the pure and sensible woman found a champion against the Chaucer of the *Romaunt of the Rose*, just as in the Boccaccio of the *De Claris Mulieribus* she had a defender against the Boccaccio of the *Decameron* and the *Corbaccio*. Further than this, early Italian influence apparently did not go.

The cause of the tardy acceptance of the complete ideal on the part of Englishmen must be sought rather in political history than in the history of pedagogy. When Marguerite of Anjou came to the Court of England as the Queen of Henry VI, the time was ripe for the diffusion of classical culture among the wives and daughters and sisters of the numerous native students already being trained in the schools of humanism, whether at home or abroad. But civil strife had prepared for the Princess of Sorrow the yet more bitter rôle of the "Queen of Tears," the while that the Wars of the Roses strewed a hundred English battlefields with the remnants of that feudalism which here as elsewhere was the destined Maecenas of the Revival. Back to the court of France the broken-hearted Marguerite was to bear the solacing memory of those sad yet peaceful days when in classical Naples she stored her mind with knowledge and girded her heart with wisdom against her future destiny. To England she had given proof of her zeal for learning and of what that zeal would have accomplished, when she founded

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\* A dissertation submitted to the Catholic Sisters College of the Catholic University of America in partial fulfillment of the requirements for the degree Doctor of Philosophy.

<sup>303</sup> Cf. McCormick, *op. cit.*, 204; Sandys, *Hist. of Classical Scholarship*, II. Cambridge, 1906.



in her own name Queen's College at Cambridge and as "the better man of the two" shared in promoting Henry's munificence in his educational benefactions.<sup>304</sup>

The new order of nobility that rose at the beck of Henry VII had a fostering mother in the mother of that monarch, Margaret, Countess of Richmond and Derby, type of the medieval learned woman of England. This Margaret helped to prepare the way for woman's participation in the new learning by her benefactions to the universities, whence their tutors were later on to issue, and by the example of her own devotion to serious study.<sup>305</sup>

With the peace established by Henry VII and the accession of Henry VIII the time was once more propitious and again the movement advanced, this time in the two indirect currents, by way of Spain on the one hand, and of Geneva on the other. Through the spirit of Catherine of Aragon and of her countryman Juan Luis Vives, the Spanish-Italian influence was to predominate in the education of girls, in this particular modifying the earlier views of Erasmus and intensifying those held by such men as Blessed Thomas More and the youthful Henry VIII. Had Henry wedded a native princess or even a princess of any other European nation there seems no doubt that in his court the girl would receive her full share of participation in the New Learning, but the coming of Catherine of Aragon determined the nature of her training apart from the acquisition of classical knowledge, while it incidentally influenced the mode of such acquisition itself.

The earliest influence of Queen Catherine and through her of the Spanish Renaissance, is manifest in the domestic school of Blessed Thomas More. When Catherine came to England as the bride of Prince Arthur, More made Latin verses in her honor and was rewarded with her lasting appreciation and friendship.<sup>306</sup> When the future chancellor established his own household (1505) the coming of his three daughters strengthened more and more his desire to see reflected in the women of England the perfections of their noble Queen, and so wisely and lovingly did he educate Margaret and Cecilia and Elizabeth, with their kinswoman, Margaret Giggs, that the mere mention of their names could serve the

<sup>304</sup> Cf. Hookham, *The Life and Times of Margaret of Anjou*, I, London, 1872; Drane, *op. cit.*, II, 261 ff.; Strickland, *Lives of the Queens of England*, III. London, 1842.

<sup>305</sup> Watson, *op. cit.*, 2 ff.

<sup>306</sup> Cf. Watson, *op. cit.*, 16 ff.



English humanists as a powerful argument in favor of the Renaissance ideal of woman's education.<sup>307</sup>

In Blessed Thomas More is exemplified the humanistic theorist trained under Italian masters and the pedagogue inspired by Spanish-Italian practice. With all the Christian humanists he supports the thesis of man's duties in the matter of the girl's complete and full training in liberal studies and in the exercise of virtues. His views are clearly expressed in the letters which he addressed to his children and to their several tutors. To Gunnell, one of these tutors, he writes:<sup>308</sup> "Neither is there anie difference in harvest time, whether it was man or woman, that sowed first the corne; for both of them beare name of a reasonable creature equally whose nature reason only doth distinguish from brute beastes, and therefore I do not see why learning in like manner may not equally agree with both sexes; for by it, reason is cultivated, and (as a fiede) sowed with wholesome precepts, it bringeth forth excellent fruit. But if the soyle of womans braine be of its owne nature bad, and apter to beare fearne then corne (by which saying manie doe terrifye women from learning) I am of opinion therefore that a woman's witt is the more diligently by good instructions and learning to be manured, to the ende, the defect of nature may be redressed by industrie. Of which minde were also manie wise and holie ancient Fathers, as, to omitt others, S. Hierome and S. Augustine, who not only exhorted manie noble matrones and honourable virgins to the getting of learning, but also to further them therein, they diligently expounded unto them manie hard places of Scriptures; yea, wrote manie letters unto tender maydes, full of so greate learning, that scarcely our olde and greatest Professours of Divinitie can well reade them, much lesse be able to understande them perfectly; which holie Saints workes you will endeavour, my learned Gunnell, of your courtesie, that my daughters may learne, whereby they may chiefly knowe, what ende they ought to have in their learning, to place the fruits of their labours in God, & a true Conscience; by which it will be easily brought to passe, that being at peace within themselves, they shall neither be moved with praise of flatterers nor the nipping follies of unlearned scoffers."

As a practical outcome of his theories there was established in the chancellor's manor at Chelsea the ideal Renaissance academy,

<sup>307</sup> *Ibid.*

<sup>308</sup> More, *Life of Sir Thomas More*, 128 ff. London, 1726.

praised by Erasmus as "a school, or university, of Christian religion,"<sup>309</sup> so <sup>310</sup> "that the schoole of Sir Thomas More's children was famous over the whole world; for that their witts were rare, their diligence extraordinarie, and their maisters most excellent men, as above the rest Doctour *Clement* an excellent Grecian and physician, who was after reader of the phisicke-lecture in Oxford, and set out manie bookes of learning. After him one *William Gunnell* who read after with greate praise in *Cambridge*, and beside these one *Drue*, one *Nicolas*, and after all one *Richard Hart*."<sup>311</sup>

The humanistic spirit of joyous enthusiasm pervading this most perfect of domestic schools breathes from every page of the epistles. In one of these the fond father writes:<sup>312</sup>

"Thomas More to his whole schoole sendeth greetinge: Behold how I have found out a compendious way to salute you all, and make spare of time and paper, which I must needes have wasted in saluting everie one of you particularly by your names; which would be verie superfluous, because you are all so deare unto me, some in one respect, some in another, that I can omitt none of you unsaluted. Yet I know not, whether there can be any better motive, why I should love you, then because you are schollars, learning seeming to binde me more straytely unto you, then the nearnesse of bloud. . . . If I loved you not exceedingly, I should envie this your so great happinesse, to have had so manie great schollars for your maisters."

And in another he says:<sup>313</sup> "Thomas More to his best beloved Children, and Margaret Gigs, whome he numbereth amongst his owne, sendeth greeting: The marchant of Bristow brought unto me your letters, the next day after he had receaved them of you, with the which I was exceedingly delighted. For there can come nothing, yea though it were never so rude, never so meanelly polished, from this your shoppe, but it procureth me more delight then anie other mens workes, be they never so eloquent; your writing doth so stirre up my affection towards you; but excluding these your letters may also very well please me for their owne worth, being full of fine witt and of pure Latin phrase. . . . And how can you want matter of writing unto me, who am delighted to

<sup>309</sup> Watson, *op. cit.*, 175.

<sup>310</sup> More, *op. cit.*, 124.

<sup>311</sup> Richard Hyrde, cf. Watson, *ibid.*, 15.

<sup>312</sup> More, *ibid.*, 131.

<sup>313</sup> *Ibid.*, 132 ff.

heare eyther of your studies, or of your play; whome you may even then please exceedingly, when having nothing to write of, you write as largely as you can of that nothing, then which nothing is more easie for you to doe, especially being women, and therefore pratlers by nature and amongst whome daily a great storie riseth of nothing."

Passing then from light jest to serious earnest the letter continues: "But this I admonish you to doe, that whether you write of serious matters, or of trifles, you write with diligence and consideration, premeditating of it before; neither will it be amiss, if you first indite it in English, for then it may more easily be translated into Latine, whilst the mind free from inventing is attentive to finde apt and eloquent wordes. And although I put this to your choice, whether you will do so or no; yet I enjoyne you by all meanes, that you diligently examine what you have written before you write it over fayre againe; first considering attentively the whole sentence, and after examine everie parte thereof, by which meanes you may easily finde out, if anie solecismes have escaped you; which being putt out, and your letter written fayre, yet then let it not also trouble you to examine it over againe; for sometimes the same faultes creepe in at the second writing, which you before had blotted out. By this your diligence you will procure, that those your trifles will seeme serious matters. For as nothing is so pleasing but may be made unsavorie by prating garrulitie, so nothing is by nature so unpleasant, that by industrie may not be made full of grace and pleasantnesse."

The proficiency attained by these English Renaissance girls indicates their ready response to the interest taken in them by their noble father. One of his biographers says:<sup>314</sup> "His children used to often translate out of English into Latine, and out of Latine into English; and Dr. Stapleton testifieth that he hath seene an Apologie of Sir Thomas More's to the universitie of Oxford in defense of learning, turned into Latine by one of his daughters, and translated againe into English by another."

Of evidence of Margaret's learning much more information is available than of that of her sisters, her position as eldest giving her precedence in her father's confidence. Of her, Cresacre More says:<sup>315</sup> "This daughter was likest her father as well in favour as

<sup>314</sup> *Ibid.*, 93.

<sup>315</sup> *Op. cit.*, 139.



witt, and proved a most rare woman for learning, sanctitie, and secrecie, and therefore he trusted her with all his secretts. She wrote two Declamations in English which her father and she turned into Latine so elegantly, as one could hardly judge which was the best. She made also a treatise of the Foure Last things; which her father sincerrely protested that it was better than his, and therefore, it may be, never finished his. She corrected by her witt a place in S. Cyprian, corrupted, as Pamelian and John Coster testifie, in steede of *nisi vos sinceritatis*, rectoring *nervos sinceritatis*."<sup>316</sup>

Her father relates a conversation held between him and the Bishop of Exeter over Margaret's literary productions, in which the Bishop describes one of her letters to More as of "so pure a Stile, so good Latine, so eloquent, so full of sweete affections," and praises an "Oration" of hers and "many of her verses," sending her in recognition a "portegue." She also made an oration, the biographers say, defending the rich man whom Quintilian accuses of poisoning the poor man's bees, "so eloquent and wittie that it may strive with his," and she translated "Eusebius out of Greek," which never was printed because "Christopherson of that time had done it exactly before."<sup>317</sup> Margaret also translated into English Erasmus' "Treatise on the Lord's Prayer."<sup>318</sup>

Alluding to a doubt expressed by Cardinal Pole as to the genuineness of Margaret's writings,<sup>319</sup> More tells her that he has informed the Cardinal that she has no master in her house and no man but needs her help.<sup>320</sup>

The education provided for these daughters of Sir Thomas More was far from the narrow classical type developed by the later school of humanists. In all respects it conformed to the best principles laid down in Italy and Spain for the careful training of the whole woman. Instances of this care are abundant in the history of the Chelsea household. Recommendations on the study of the natural sciences and of logic are to be found in the letters of More to his daughters, and here also are commendations on their progress. In one of these he expresses his gratitude to "Mr. Nicolas our deare friend (a most expert man in astronomie)"

<sup>316</sup> Cf. Watson, *op. cit.*, 188, note.

<sup>317</sup> *Ibid.*, 141, 143.

<sup>318</sup> Watson, *op. cit.*, 159.

<sup>319</sup> More, *op. cit.*, 68.

<sup>320</sup> *Ibid.*, 140.



for his good lessons in "philosophie," and he commends Margaret for diligently studying "phisicke and holie Scriptures," adding, "And whereas I am wont alwaies to counsell you to give place to your husband, now on the other side, I give you license to strive to maister him in the knowledge of the sphere."<sup>321</sup>

Of his daughters' application to logic in company with Margaret Giggs, he says:<sup>322</sup> "I cannot sufficiently expresse, my best beloved wenches, how your eloquent letters have exceedingly pleased me; and this not the least cause, that I understande by them, you have not in your journeys, though you change places often, omitted anie thing of your custome of exercising yourselves, either in making of Declamations, composing of verses, or in your Logike exercises; by this I perswade my selfe, that you dearely love me, because I see you have so great a care to please me by your diligence."

The care exercised by this holy man for the training of his daughters in virtue and in religious knowledge is everywhere apparent in his correspondence. In another letter, after jesting pleasantly of the study of astronomy he adds a characteristic admonition:<sup>323</sup> "Goo forward therefore with this your new and admirable skill, by which you do thus climbe up to the starres, which whilst you daily admire, in the meane while I admonish you also to thinke of this holie fast of Lent, and lett that excellent and pious song of Boethius sound in your eares, whereby you are taught also with your mindes to penetrate heaven, least when the bodie is lifted up on high, the soul be driven downe to the earth with the brute beasts. Farewell."

In a letter to Gunnell, More discourses at length on the nature of virtue and knowledge, exhorting him to be diligent in seconding his efforts and those of his wife to foster solid virtue in his children. The following passages are characteristic:<sup>324</sup> "For as I esteeme learning, which is joyned with vertue more then all the treasures of kings; so what doth the fame of being a great schollar bring us, if it be severed from vertue other than a notorious and famous infamie, especially in a woman, whome men will be readie the more willingly to assaile for their learning, because it is a rare matter, and argueth a reproche to the sluggishness of a man, who will not stick to lay the fault of their naturall malice upon the

<sup>321</sup> *Ibid.*, 143 ff.

<sup>322</sup> *Ibid.*, 135 ff.

<sup>323</sup> *Ibid.*, 132.

<sup>324</sup> *Ibid.*, 124 ff.

qualitie of learning supposing all their owne unskillfullness by comparing it with the vices of those that are learned, shal be accounted for vertue: but if anie woman on the contrarie parte (as I hope and wish by your instruction and teaching all mine will doe) shall joyne manie vertues of the minde with a little skill of learning, I shall accounte this more happinesse, then if they were able to attaine to Craesus's wealth joynd with the beautie of fayre Helene; . . . that avoyding all the gulphes and downefalls of pride, they walke through the pleasant meadowes of modestie, that they never be enamoured of the glistering hue of golde and silver, nor lament for the want thereof, which by errour they admire in others, that they thinke no better of themselves for all their costlie trimmings, nor anie meaner for the want of them; not to lessen their beautie by neglecting it, which they have by nature, not to make it anie more by unseemely art, to thinke vertue their chiefe happinesse, learning and good qualities the next, of which those are especially to be learned, which will avayle them most, that is to say, pietie towards Gods [God], Charitie towards all men, modestie, and Christian humilitie in themselves, by which they shall reape from God the rewarde of an innocent life, by certaine confidence thereof they shall not neede to feare death. . . . Nothing is more avayleable, then to reade unto them the holesome precepts of the Fathers, whome they knowe, not to be angrie with them, and they must needs be vehemently moved with their authorities, because they are venerable for their sanctitie."

What the father here taught by precept he confirmed by example. His own penitential spirit did not even suggest itself behind its outward expression of perfect self-control and seemingly spontaneous affability. But his daughters knew and felt the secret of that power and were drawn on to filial imitation. To Margaret was confided the sacred task of cleansing the hair shirt whose roughness was concealed beneath the silken folds of the chancellor's robe and whose sting prompted the smile of the devoted friend and genial courtier. In like manner the corded scourge with which the father disciplined his own flesh became to his daughters the symbol of that Christian self-denial to which they had so often been exhorted.<sup>325</sup>

But in the More household Morality was the daughter of

<sup>325</sup> Roper, *op. cit.*, 26.



Religion, the study of Seneca and Cato only confirming by reason what the Ten Commandments had taught through faith. William Roper, for long years a member of the inner circle as husband of Margaret More, says of the family devotions:<sup>326</sup> "As Sir Thomas More's custom was daily (if he were at home), besides his private prayers with his children, to say the Seven Psalms, the Litany, and the Suffrages following, so was his guise nightly before he went to bed, with his wife, children and household, to go to his chapel, and there on his knees ordinarily to say certain psalms and collects with them."

Accompanying the devotional exercises were careful instructions in religious matters given by the devoted father both orally and in his correspondence. In one of these exhortations, Roper quotes his father-in-law as saying:<sup>327</sup> "It is now no mastery for you children to go to heaven, for every body giveth you good counsel, every body giveth you good example. You see virtue rewarded and vice punished, so that you are carried up to heaven even by the chins. But if you live in the time that no man will give you good counsel, no man will give you good example, when you shall see virtue punished and vice rewarded, if you will then stand fast and firmly stick to God upon pain of life, though you be but half good, God will allow you for whole good."

On very substantial questions the learned father directed his daughters and led them to heroism, as we learn from the incident in the Tower where Margaret reasoned with the prisoner over the legality of the Act of Supremacy, reminding him that many bishops, doctors and learned men had supported it; that he being only a layman might not put his judgment before theirs, and that he did wrong to bring suffering upon himself and his children without sufficient cause. His reply brought conviction and peace, and reconciled his daughter to the heroic act of separation. He patiently instructed her that for seven years he had studied all the Greek and Latin Fathers on the subject of the Pope's supremacy and they all agreed in supporting it; that some prelates did deny it while many more in other parts condemned their act; that if a general council decided the question he would acquiesce,

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<sup>326</sup> Roper, *The Mirrour of Vertue in Worldly Greatness or the Life of Sir Thomas More, Knight*, 13, London, 1902.

<sup>327</sup> *Ibid.*, 14.

but not to the decision of the council of one realm; and that therefore it was against his conscience to sign the act.<sup>328</sup>

The after history of Blessed Thomas More's children must be read in the annals of the masses, but concerning one of Margaret's daughters, very probably the "wench better than three boys;"<sup>329</sup> Ascham gives us an interesting bit of information in his letters. Writing from London, January 12, 1554, to Lady Clarke, then at the Court of Queen Mary, he says:<sup>330</sup> "Your remarkable love of virtue and zeal for learning, most illustrious lady, joined with such talents and perseverance, are worthy of great praise in themselves, and greater still because you are a woman, but greatest of all because you are a lady of the court; where there are many other occupations for ladies besides learning, and many other pleasures besides the practice of the virtues. This double praise is further enhanced by the two patterns that you have proposed to yourself to follow, the one furnished you by the court, the other by your family. I mean our illustrious queen Mary, and your noble grandfather, Thomas Moore—a man whose virtues go to raise England above all other nations. . . .

"It was I who was invited some years ago from the University of Cambridge by your mother, Margaret Roper—a lady worthy of her great father, and of you her daughter—to the house of your kinsman, Lord Giles Alington, to teach you and her other children the Greek and Latin tongues; but at that time no offers could induce me to leave the University. It is sweet to me to bear in mind this request of your mother's, and I now not only remind you thereof, but would offer you, now that I am at court, if not to fulfill her wishes, yet to do my best to fulfill them, were it not that you have so much learning in yourself, and also the aid of those two learned men, Cole and Christopherson, so that you need no help from me, unless in their absence you make use of my assistance, and if you like, abuse it."

In Richard Hyrde's strong support of woman's educational rights is clearly manifest the influence of Blessed Thomas More, and of his success in educating his daughters. This inmate of Chelsea and sometime tutor to the More children has left on the subject two noteworthy expressions of his views, the one in the

<sup>328</sup> More, *op. cit.*, 228–231.

<sup>329</sup> *Ibid.*, 141.

<sup>330</sup> *The Whole Works of Roger Ascham*. Ed. by Giles, Vol. I, Pt. I, p. lxxxiv. Letter CLXVI. London, 1865.



dedication to his translation of Vives' *De Institutione Christianae Foeminae*, and the other in his preface to Margaret More's translation of Erasmus' *Treatise on the Lord's Prayer*. In the former he says: "For what is more fruitful than the good education and order of women, the one half of all mankind, and that half also whose good behaviour or evil tatches giveth or bereaveth the other half, almost all the whole pleasure and commodity of this present life, beside the furtherance or hindrance further growing thereupon concerning the life to come? And surely for the planting and nursing of good virtues in every kind of women, virgins, wives and widows, I verily believe there was never any treatise made, either furnished with more goodly counsels, or set out with more effectual reasons, or garnished with more substantial authorities, or stored more plenteously of convenient examples nor all these things together more goodly treated and handled than Master Vives hath done in his book. Which book when I read, I wished in my mind that either in every country women were learned in the Latin tongue, or the book out of Latin translated into every tongue. And much I marveled, as I often do, of the unreasonable oversight of men, which never ceased to complain of women's conditions. And yet having the education and order of them in their own hands, not only do little diligence to teach them and bring them up better, but also purposely withdraw them from learning, by which they might have occasions to wax better by themselves."<sup>331</sup>

In Hyrde's preface to Margaret More's translation the thought common to the entire school of Christian humanists is thus expressed: "I have heard many men put great doubt whether it should be expedient and requisite or not, a woman to have learning in books of Latin and Greek. And some utterly affirm that it is not only nother [neither] necessary nor profitable, but also very noisome and jeopardous. But these men that so say, do in my judgment, either regard but little what they speak in this matter, or else, as they be for the more part unlearned they envy it and take it sore to he[a]rt, that others should have the precious jewell, which they nother have themselfe nor can find in their hearts to take the pain to get. For first, where they reckon such instability and mutable nature in women, they say therein their pleasure of a contentious mind, for the maintenance of their mat[t]er, for if they would look thereon with an even eye and consider the matter

<sup>331</sup> Watson, *op. cit.*, 30.

equally, they should find and well perceive, that women be not onely of no less constancy and discretion than men, but also more steadfast and sure to trust unto than they.”<sup>332</sup>

And following up Vives’ argument, he continues: “And where they find fau[l]t with learning, because they say it engendreth wit and craft, then they reprehend it, for that that it is most worthy to be commended for, and the which is one singular cause wherefore learning ought to be desired, for he that had leaver have his wife a fool than a wise woman, I hold him worse than twice frantic. Also reading and studying of books so occupieth the mind, that it can have no leisure to muse or delight in other fantasies, where in all handiworks that men say be more meet for a woman, the body may be busy in one place, and the mind walking in another; and while they sit sewing and spinning with their fingers, may cast and compass many peevish fancies in their minds, which must needs be occupied either with good or bad, so long as they be waking. And those that be evil disposed will find the means to be nought, though they can [know] never a letter in the book, and she that will be good, learning shall cause her to be much the better. For it sheweth the image and way of good living, even right as a mirror sheweth the similitude and proportion of the body. And doubtless the daily experience proveth that such as are nought are those that never knew what learning meant. For I never heard tell, nor read of any woman well learned that ever was (as plenteous as evil tongues be) spotted or infamed as vicious. But on the other side, many by their learning take, such increase of goodness that many may bear them witness of their virtue, of which sort I could rehearse a great number both of old time and of late.”<sup>333</sup>

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<sup>332</sup> *Ibid.*, 162, 163.

<sup>333</sup> *Ibid.*, 166, 167.

(To be continued)

## EDUCATION FOR ECONOMIC EFFICIENCY

Man, in both his physical and in his conscious life, begins his individual existence in total dependence upon others and must, through the processes of growth and development, with the assistance and under the control of educative agencies, achieve not only individual independence but efficiency in returning to society an equivalent for all that he has received therefrom plus his proportionate share in the further development of society itself and in the further enrichment of the inheritance to be passed on to future generations.

The educative process must at every step take into account the solidarity of the races and the unitary character of individual life. Physical and mental development cannot be separated in fact and secured in succession. The processes are inseparably linked together. As the years succeed each other in the child's life, there is a change of emphasis from the physical to the mental, and for purposes of discussion it may be convenient to consider the physical side of the process before undertaking to study the higher life of man in his social and spiritual relationships.

It is the business of education not only to protect the health of the child and to promote the development of his brain and muscle, but so to train his eye and hand that he may in due time be able to wrest from his physical environment the means of support: food, shelter and the various instrumentalities of physical comfort and well-being. Nor does this mark the end of the process. During infancy and childhood the individual depends on others for his daily dole of food and for most of those things on which the maintenance of physical life depend and if the race is to continue to maintain itself, not to speak of making progress, the individual in due time must do for others what had been done for him. Efficiency in this task marks the culmination of the educative process along economic lines. The purpose of this line of educative work may properly be designated as education for economic efficiency.



When the educational endeavor is directed towards equipping the individual for self-support, the purpose is sometimes described as the *bread-and-butter-aim*. The validity of this aim is nowhere challenged nor will it be questioned that this aim should be the first to engross the attention of the educator after due provision is made for the health and physical development of the child. Indeed, where the child fails to attain in due time, the power of self-support this failure will destroy self-respect and set up processes of disintegration which will go far towards the destruction of his physical and mental life. Such a failure, moreover, not only works disaster to the individual but inflicts a proportionate injury upon society.

These facts are generally recognized, nevertheless our schools not infrequently fail to achieve the bread-and-butter-aim. It is well to note that these failures occur not because the aim seems undesirable or unimportant but because the process through which economic independence may be achieved is complex and often beyond the knowledge and control of the teacher.

Attention has often been called to the likenesses and differences to be found between the dependencies of the young mammal upon its mother and of the parasite upon its host. The contrast between these two processes affords a suggestive and profitable analogy for those who may be interested in training the child for economic efficiency.

The child's dependence upon his mother is normal and to it is due in no small measure the advance of the mammal to the high plane of life which it occupies, and if man considered as an animal has attained to the headship of the sentient world, this exalted position is also due, in large measure, to the fact that the mother supports the child during a long period of dependence in which all the activities of the child may be devoted to his own development. The dependence of the parasite upon its host, on the other hand, is not normal nor does it lead to the development of the parasite, but on the contrary it produces in it a corresponding degree of degeneracy.

Considered superficially, the dependence of the young upon its mother resembles the dependence of the parasite upon its host. In both cases there is exhibited an inequality in which one gives and the other receives, but here the resemblance ends. In both cases the dependence is not a fixed state but a progressive one and the movements in the two cases run in opposite directions. Parasitism begins in complete independence and culminates in complete dependence; whereas the young mammal begins its life in complete dependence upon its mother and proceeds gradually towards complete independence. Parasitism is due to the avoidance of effort and to a following of the line of least resistance. The independence of the growing child is gained step by step through effort and the overcoming of obstacles. Whatever tends to check this growing independence, whether it be an obstacle too great for the child to overcome or a line of lessened resistance which bids too strongly to imitate tendencies to ease, sets up in the child tendencies to social parasitism which are accompanied by disastrous consequences analogous to the results of parasitism in the lower forms of life.

The characteristics of the parasitism of locomotion may be studied in the remora. This fish, by means of a lamelated suction disc on the top of its head, adheres to the shark and thus secures free transportation, but the result to the remora of this escape from self-sustaining labor is a system of flabby and partially atrophied muscles. The parasitism of protection is illustrated in the hermit crab which finds protection from its enemy in a discarded conch-shell and pays for this privilege by the loss of a protective carapace, several of its locomotor appendages, and its freedom of movement. A still lower form of parasitism with more disastrous results is exhibited by the tapeworm which absorbs the digested food prepared by its host and at the same time secures favorable temperature, protection and free transportation, but in return the creature sacrifices everything worth while in its physical organism. Through disuse, it has lost its alimentary tract, its nervous system, its sense organs, its locomotor appendages, its organs of excretion; in fact it has lost

almost every power but that of perpetuating itself through groups of spores which it sloughs off from time to time.

Analogies to each of these three forms of parasitism may be discovered with little effort in almost any of our schools. They find their most apt illustration, however, in the criminal and dependent classes of our adult population which bear eloquent testimony to the frequent failure of our schools to achieve the economic independence of the pupils entrusted to their care.

The support which the parent affords the child during the long period of its immaturity is necessary to its full development, but it should be noted that this support proves valuable only in so far as it is utilized by the child for its individual development. The moment it is used in order to escape healthful effort it becomes a curse instead of a blessing. The same conditions regulate the dependence of the child in his mental and moral processes upon the teacher and upon his fellow pupils. All assistance that leads to more intense or to better directed effort is helpful, but the moment the assistance is used to lessen due effort the effect is in the direction of parasitism.

The degeneracy of the children of the *nouveau riche* has often been commented upon. The fond father, remembering the hardships and the efforts of his own childhood, sometimes foolishly endeavors to relieve his children from similar efforts and in doing so takes away the necessary stimuli for the development of their characters and independence and sets up parasitic habits which inevitably lead to ruin.

It has been pointed out repeatedly that the children of really great men seldom achieve a notable career. Not infrequently the reason for this may be found in the fact that every question of importance is likely to be decided by the brilliant parent and the child, relieved of the necessity of judging, fails to obtain the exercise of his power and as a consequence fails to develop. His condition is still further aggravated by the fact that when he does venture to do anything or to decide anything he is conscious of the overshadowing superiority of his parent



and frequently is humiliated by the contempt which his well-meant efforts evoke.

The school is even more prolific of parasitic habits than the home. At times the child is discouraged by tasks which are wholly beyond his capacity and such discouragement always tends to arrest development and to set up habits of dependence. When the teacher assigns a task that is too difficult and, after the pupil has failed to accomplish it, does the work himself, there is an added incentive to parasitism. Frequently the children help one another or seek and find help at home, and in these latter cases the evil may be worse than in the former for the teacher may be supposed to take some means to evoke successful effort from the pupil, whereas less skillful companions and members of the home group are likely to be wholly unaware of the dangers which inevitably attend upon helps given to the child in the performance of assigned tasks.

The dangers of forming parasitic habits, great and real as these are in both the home and the school, should not lead us to deny to the child that help and support which is necessary to his normal development. Such a procedure would mean grave loss both to the individual and to society. As far as circumstances will permit, all the help that will be profitably used by the child in the development of his body, of his mind, and of his character, should be given, and in the giving the best interests of society are served. When the poverty of the family makes it necessary to use the efforts of the immature child for family support instead of for the child's own development there is loss not to the child alone but to the family and to the state. In this consideration free schools find their justification, and in the same consideration it is sought to justify the growing practice of supplying the child's need through the school in other than educative directions. The children are sometimes fed in the school. Their eyes are examined and glasses provided by the school. Adenoids are removed by the school surgeon and district nurses furnished by the school seek to assuage many of the ills to which flesh is heir. The wisdom of supplying the

children with these helps is scarcely open to question, even though the wisdom of supplying this help through the school instead of through the home may be seriously questioned.

The bread-and-butter aim rightly understood does not mean that the home and the school should endeavor to prepare the child for self-support at the earliest possible moment. On the contrary, it should mean that the attainment of self-support in due course of time is kept in view in every stage of the educative process. In laying the foundations of bodily health and strength, in keenness of vision and skill, in bodily movements and in the handling of tools and instruments, a remote preparation is being made which, if properly seconded, will mean high efficiency in the end.

In considering the bread-and-butter-aim, attention has been centered upon the economic needs of the individual and upon the individual's growing power to meet these needs. In human society, however, the individual does not live in isolation, nor can he achieve independence and support except in combination with his fellow-man. He produces one thing in excess of his needs and exchanges this with others who have produced some other necessary thing in excess of their need. Nor does the matter rest here. Civilized man, at least, has long since passed beyond such simple conditions as are indicated by this illustration. In the growing complexity of the economic systems under which civilized man lives, bread and butter is still necessary to the individual, and pressures of various kinds are brought to bear upon the individual to make him earn it. But when attention is centered on the group cooperating in the production of the various commodities used in the conduct of civilized life, and when educational endeavor is directed to the fitting of the individual for efficiency in this cooperative group, it may be better to speak of the directive purpose as the industrial aim rather than the bread-and-butter-aim.

The home is, of course, the primitive school, and it should always remain a most effective school. Under normal conditions it conducts not only the education of

the infant but, even after the child enters school, the home continues to have charge of him during the greater portion of each day. That the parents should be animated by purely altruistic motives in what they do for the child is an ideal that is not always realized. The good of the child may be kept in view without losing sight of the interests of the home. In the industrial home of the past the child at an early age was a real asset. His labor contributed an ever-increasing share of the support of the home.

The school was created by society and is maintained by society presumably for the good of society. The individual's good is considered only in so far as it is included in the good of society. In the home parental love supplies disinterested effort, but society lacks the warm, throbbing heart of the parent and it seldom achieves disinterested love for any individual. In so far, therefore, as the school undertakes the development of the pupil for self-support, it is considering even the self-support of the individual in the light of preventing burdens from being imposed upon society, and its further consideration is to develop the individual so as to increase the economic efficiency of society.

While society is presumably seeking its own ends in educating the individual to industrial efficiency, the individual being educated is not necessarily moved by altruistic motives. His intelligence may be sufficiently developed to enable him to realize that he can no more attain his individual aims in isolation than Shylock could obtain his pound of flesh. It is conceivable, therefore, that he might second the efforts of the school in his behalf without being animated by the same motive as that which moves the school. It is highly important, for the good of society, that the individual's motives be socialized, but it frequently happens that they are not. The school that fails in this respect fails in a most important aspect of its duty to the individual and to society.

The dependence of the individual upon the group for the attainment of self-support may be witnessed far below man in the scale of animal life. The dependence of the



individual upon the group indeed constitutes one of the most striking characteristics of such lowly forms as ants and bees. Efficient cooperation and a high degree of specialization of function may be observed in these insect colonies. There is here, however, no trace of altruistic motives. In like manner, the cooperation of man with his fellow-man in life-sustaining labors may be secured without the employment of an ethical motive, but when man cooperates with his fellow-man for the attainment of individual aims alone he is not functioning on a plane of life above that of the mere animal, nor does his cooperation ever attain a high degree of efficiency or become operative in the attainment of remote ends.

The more complex our civilization becomes and the more completely we pass from a tool to a machine civilization, the more necessary does it become for man to learn to cooperate efficiently with his fellow-man in order to sustain life and to attain to the well-being and happiness that his nature demands. To secure such cooperation and to secure it with the right motives and along right lines, becomes, therefore, the business of education. Nor is the task a light one. The instinctive inheritance of the ant and the bee determines the cooperation of individual with individual for the attainment of the common ends of the colony, but the infant does not number this co-operative instinct among his endowments and he must acquire both the ability and the habit of cooperating with his fellows through education.

Three educational agencies have in the past played rôles of varying importance in educating to industrial efficiency: the home, the apprenticeship system and the school. At times these have worked in cooperation. In primitive times the home practically dominated this phase of education. At present the tendency is to place this burden chiefly upon the school.

Under primitive conditions, the child and the youth were taught by parents and by the elders of the tribe to cooperate with their fellows in all life-sustaining labors. As society advanced in organization and greater skill along certain lines of activity was demanded, there gradu-

ally arose definite educative agencies whose business it was to impart the necessary skill.

In the sixth and following centuries the Benedictine monks taught the Roman world the dignity of labor and trained the nomads in the arts of peace. As a result of these training schools industry advanced in Europe and the industrial arts and the fine arts were developed to a relatively high degree of perfection. In the course of time this educational function was taken over by guilds and by the apprenticeship system.

Throughout the entire history of education for industrial efficiency it may be noted that just as in the physical dependence of the young upon its parent the high development of the adult is the end sought, so the activity of the child is, and should be, concerned with self-development. and with resulting adult power. Whenever this principle is violated, retrogression results. When the child or the youth labors solely to meet the needs of the present moment, without taking into account the effect of such labor on his later life, there results an arrest of development and a lowering of ultimate efficiency. It is natural, however, that this should be the procedure when the child is left to follow his own impulses, which for the most part deal with present needs, hence advance to higher degrees of industrial efficiency is obtainable only through the exercise of authority. The parent, the tribe, or organized society must exercise due authority in controlling the child's activity so that it may result in promoting the best interests of the child as well as the best interests of the adult and of society itself.

The religious revolt of the sixteenth century profoundly disturbed the social and economic conditions of Europe and led to deep-seated changes in educational policies which reached out beyond the school and affected industrial education as imparted in the home and in the shop. The breaking up at this time of the old order in war and in peace necessarily affected economic conditions and called for due change in the education of the masses. Comparing the past with the present, Mr. Prosser, Secretary of the

National Society for the Promotion of Industrial Education,<sup>1</sup> says:

"The century that gave us Shakespeare and Bacon had economic problems of the same general character as those of our times—the decay of towns, social unrest, the instability of the rural population, the increase of pauperism and unemployment, and the diminution, actual and feared, of industrial skill. The Elizabethans established a system of compulsory apprenticeship to solve them, which embodied a philosophy and established general policies with regard to child labor and child training in industry to which we must give heed before we can meet successfully the same questions. The Elizabethan statute of compulsory apprenticeship was the expression of the experience of the English nation stretching over a period of more than two centuries with regard to the employment and education of children for industry. In a primitive age it asserted certain fundamental principles concerning the relation of the state to the training and conservation of youth which are no less true and applicable in our own day."

The author proceeds to formulate the following five principles which express a growing conception of the relationship of the state to the industrial training of children and youths:<sup>2</sup>

1. A nation-wide system of industrial education is necessary to the economic prosperity and supremacy of the country.

2. Governmental control and regulation of the employment and training of the youth in industry is necessary to the accomplishment of a nation-wide system of industrial education.

3. Training for industry and the labor of children in industry are matters of public concern which the state has the duty as well as the right to control, as far as the welfare of the youth and the public good may require.

4. The child is the ward of society over whom the state

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<sup>1</sup>Proc. N. E. A., 1915, p. 296.

<sup>2</sup>*Op. cit.*, p. 297.



should exert such a guardianship, both in his employment and in his education, as may be necessary to make him a responsible citizen and an intelligent worker.

5. The primary purpose of the youth in industry should not be immediate profit to his employer or to society but preparation for life and for labor, and his career as a young worker should be controlled and supervised by the state so as to secure this end.

With the intervention of the national government in the education of children and youths for industry, the aim is lifted beyond that of mere skill in industry and may be more properly spoken of as education for economic efficiency. It is no longer the guild that governs, nor is the aim any longer the exaltation of the individual craft or the welfare of those concerned in it. The interests of all crafts and all industries merge in the interests of the people as a whole. The aim is the prosperity of the nation.

The nation is not concerned primarily with the individual or his welfare or with the exaltation of any particular industry. It is concerned with the industrial output of a nation as a whole, and hence, when it uses its authority in the field, it uses it to establish a nation-wide system of industrial education to the end that the prosperity and supremacy of the nation may be secured. This was the guiding motive of Bismarck in developing industrial education in Germany and it was without doubt the reason that led England, in the sixteenth century, to make apprenticeship compulsory. The English Parliament sought thereby to promote England's trade supremacy through the increased skill of her workers. The fundamental principle involved is simple: the ability of a nation to compete successfully in the markets of the world depends upon the ability of her workers to produce more goods and goods of a better quality than her competitors. This same principle determines the prosperity of local communities.

In the course of time, owing chiefly to the advent of labor-saving machinery and to the concentration of capital in industrial enterprises, the apprentice system in England broke down. New means to secure the same end were

urgently demanded and the schools were substituted. A similar stress was felt throughout Europe.

Bismarck met the situation by establishing, through state control, a system of compulsory continuation schools to supplement the apprenticeship system. A knowledge of the laws lying back of the materials and of the principles involved in the industrial process was imparted in the school, while the apprenticeship system continued to give skill to hand and eye. It is to this combination, rather than to the high character of the continuation schools themselves, that the commercial supremacy of modern Germany is due. England allowed the apprenticeship system to fall into decay and thus lost her industrial leadership.

A return to the apprenticeship system, however, does not seem possible either in this country or in England. Even in its highest development in seventeenth-century England it affected only a small portion of the population who were prepared by it for the skilled trades. It did not reach the rural population. Moreover, in this country the problem is rendered still more difficult by the fact that remedy must be sought, not from the national government, but from the legislatures of the several States. We have no national system of education, nor does the nation, as such, exercise its guardianship over childhood.

The first attempt made by the several States to aid in the solution of the problems involved in industrial education was the enactment by several of them of laws designed to prevent the exploitation of the labor of childhood and youth at the expense of the adult for the immediate benefit of capital. It still remains to be determined how far it may be wise for the state to take an active part in the compulsory control of the industrial education given to our youths. The spirit of our people renders many things unwise or impossible which may be in entire keeping with the national life of other countries. It still remains to be seen how far we may proceed even in the name of wisdom to control the actions of a people who in youth, as well as in adult life, are insistent upon the personal right of employing their energies as they see fit whether

their decision may embody the highest wisdom or not. The method employed in Germany, however successful it may have proven there, will scarcely find favor in this country.

The difficulties of the situation, however, should not blind us to the fact that it is the business of education to fit the children of each generation to take their places effectively under the conditions of the economic world which they will meet on reaching adult years.

At present the United States Government is appropriating funds towards the upbuilding and support of agricultural and vocational schools. Several of the States and individual cities are following a similar course. There is, in fact, a growing recognition of the need of efficient training in the various fields of industry, but we have yet to determine upon the means to be employed to the attainment of this end.

THOMAS EDWARD SHIELDS.



## SOME EVIDENCES OF MYSTICISM IN ENGLISH POETRY OF THE NINETEENTH CENTURY\*

(Continued)

### FRANCIS THOMPSON: GOD SOUGHT THROUGH REVELATION

"To be the poet of the return to Nature is somewhat, but I would be the poet of the return to God."<sup>233</sup> In no other poet do we find so deep an insistence on the consciousness of God in creation, as in Francis Thompson: nowhere do we find poetry so filled with that "sense of something far more deeply interfused"<sup>234</sup> as is his. The eternal themes of Nature, Man, and God, had been trumpeted in Wordsworth, quired ethereally in Shelley, voiced wistfully in Keats, to receive new "intimations of immortality" in Thompson.<sup>235</sup> "I look to you to crush out all this false mysticism,"<sup>236</sup> Coventry Patmore had written to him, and he endeavored to fulfill his friend's behest by substituting for the sentimental vaporings of would-be mystics, faith: for their cleverly concealed fatalism, hope: and for their Nirvana, the heaven of orthodox Christianity.

Francis Thompson was Catholic through and through, and "his work is the concrete refutation of the idea that thought and imagination in order to be free must be unfettered. His freedom is kept within the bonds of faith and reason, simply because the passion of the poet was so completely informed by reason, and his reason so completely informed by faith. And it is precisely the bonds of faith and reason which have served to make the poet great."<sup>237</sup> To him the vast universe is but a reflection of God's mind, of which man's unaided vision sees but an infinitesimal portion, and whose beauty is only a faint suggestion of the heavenly ideal, not a component part. Thompson loved nature with the worship of a Greek, yet his love of nature had nothing in common with the new paganism and the new pantheism of the day, except, perhaps, its intensity. In "Nature's Immortality" he says, "Absolute Nature lives not in our life, nor yet is lifeless, but lives in the life of God; and in so far, and so far

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\*A Dissertation submitted to the Catholic Sisters College of the Catholic University of America, by Sister Mary Pius, M.A., in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

<sup>233</sup> Thompson, quoted in Meynell, *Life of Francis Thompson*, p. 205.

<sup>234</sup> Wordsworth, *Lines on Tintern Abbey*.

<sup>235</sup> Cf. Cock, "Francis Thompson," *Church Quar. Rev.*, 78, 26.

<sup>236</sup> Meynell, *Op. cit.*, p. 198.

<sup>237</sup> Gerrard, S. J., *Catholic World*, 86, 613, "Thompson, The Poet."

merely, as man himself lives in that life, does he come into sympathy with nature, and nature with him. She is God's daughter, who stretches her hand only to her Father's friends. Not Shelley, not Wordsworth himself, ever drew so close to the heart of nature as did the Seraph of Assisi, who was close to the heart of God."<sup>238</sup> This is the teaching of the true mystic.

He had little sympathy with those who would deify Nature.

"Lo, here stand I and Nature, gaze to gaze,  
And I the greater. Couch thou at my feet,  
Barren of heart, and beautiful of ways,  
Strong to weak purpose, fair and brute-brained beast  
I am not of thy fools  
Who goddess thee with impious flatterings sweet,  
Stolen from the little Schools  
Which cheeped when that great mouth of Rydal ceased."<sup>239</sup>

Earth, beautiful as it is, does not suffice for him; it is a symbol of eternal beauty, but the poet and mystic longs for the reality behind the symbol. But a century before Keats had sung,

"Beauty is truth, truth Beauty,—that is all  
Ye know on earth, and all ye need to know."<sup>240</sup>

but a cycle of pain and passion had intervened, and men were ready to listen to the message of Thompson:

"O Heart of Nature! did man ever hear  
Thy yearned-for word, supposed dear?  
His pleading voice returns to him alone;  
He hears none other tone.  
No, No;  
Take back, O Poets, your praises little-wise,  
Nor fool weak hearts to their unshunned distress,  
Who deem that even after your device  
They shall lie down in Nature's holiness:  
For it was never so;  
She has no hands to bless.  
Her pontiff thou; she looks to thee,  
O man; she has no use, nor asks not, for thy knee."<sup>241</sup>

With the Nature-mystics he revels in the beauty and wonder of life, but Catholicism was as a sanctuary to him from the pantheism which might otherwise have claimed him for its own. "He can draw exquisite genre pictures of the Seasons, and evoke the shy genius-loci who informs the wind, or cloud or stream. The changes

<sup>238</sup> *Prose Works*, edited by Meynell, p. 82.

<sup>239</sup> *On Nature, Laud and Complaint*, Meynell Edition, Vol. II, p. 162.

<sup>240</sup> *Ode on a Grecian Urn*.

<sup>241</sup> Thompson, *Op. cit.*

on the face of Nature he interprets in terms of the moods joyous or sad, willful or wistful of these unseen habitants. Yet it is because he realizes so intimately those gracious presences that he cannot rest in their finite, concrete expression of Nature."<sup>242</sup> He believes "that the intellect of man seems unable to seize the divine beauty of Nature, until moving beyond that outward beauty it gazes on the spirit of Nature: even so the mind seems unable to appreciate the beautiful face of a woman until it has learned to appreciate the more beautiful beauty of her soul."<sup>243</sup>

Nature affords no real solace in the sterner passes of life: love is personal, Nature is impersonal:

"Hope not of Nature; she nor gives nor teaches;  
She suffers thee to take  
But what thine own hand reaches,  
And can itself make sovereign for thine ache.  
Ah, hope not her to heal  
The ills she cannot feel  
Or dry with many-businessed hand the tear  
Which never yet was weak  
In her unfretted eyes, on her uncarkèd cheek."<sup>244</sup>

He asks, "What is the heart of Nature, if it exists at all? Is it, according to the conventional doctrine derived from Wordsworth and Shelley, a heart of love, according with the heart of man, and stealing out to him through a thousand avenues of mute sympathy? No, in this sense I repeat seriously what I said lightly: 'Nature has no heart.'"<sup>245</sup>

If we seek, among the mystics, for further confirmation of the belief that in Nature there is no final content for man, we shall find it in Richard Jeffries. In *The Story of My Heart* he describes his peculiar mystical experiences: "Sometimes a very ecstasy of exquisite enjoyment of the entire visible universe filled me." Yet he refuses to see a mind in Nature, and later when shattered with pain of body, and agonized in mind, he gazed upon the southern downs that had received the worship of his life, he cried, "There is nothing human in Nature: give me soul life, give me love."<sup>246</sup>

While Thompson was very far from reading into Nature powers

<sup>242</sup> Moynihan, "The Symbolism of Francis Thompson," *Cath. Univ. Bulletin*, 19, 25.

<sup>243</sup> *A Renegade Poet and Other Essays*, p. 57.

<sup>244</sup> *On Nature: Laud and Plaint*.

<sup>245</sup> *Nature's Immortality*.

<sup>246</sup> Jeffries, *The Story of My Heart*, London, 1907, p. 199.



it does not possess, he had a true poet's susceptibility to beauty in child, and flower, and sky, but it was the appreciation of the mystic, who with a purified spirit comes "to enjoy all creatures in God, and God in all creatures."<sup>247</sup>

St. John of the Cross says, "That thou mayest have pleasure in everything, seek pleasure in nothing,"<sup>248</sup> and Thompson in the lines that follow sums up the mystical doctrine that only by leaving creatures can we find them fair:

"This Nature fair,  
This Gate is closèd, this Gate beautiful,—  
No man shall go in there  
Since the Lord God did pass through it;  
'Tis sealed unto the King,  
The King Himself shall sit  
Therein, with them that are His following.  
Go. Leave thy labour null;  
Ponder this thing.

Lady divine!  
That giv'st to men good wine  
And yet the best thou hast  
And nectarous, keepest to the last,  
And bring'st not forth before the Master's sign."

It is not Nature, but man that has gone wrong:

"For, ah, this Lady I have much miscalled;  
Nor fault in her, but in thy wooing is:

Then if thy wooing thou aright wouldst 'gin  
Lo here the door; straight and rough shapen 'tis  
And scant they be that even here make stays,  
But do the lintel miss,  
In dust of these blind days.

For know, this Lady Nature thou hast left,  
Of whom thou fear'st thee reft  
This Lady is God's daughter, and she lends  
Her hand but to His friends,  
But to her Father's friends the hand which thou wouldst win;  
Then enter in  
And here is that which shall for all make mends."<sup>249</sup>

He had sought to find content in the beautiful Nature myths which form so large a part of the "Renascence of Wonder" in later

<sup>247</sup> Meister Eckhart, quoted in Waskernagel, *Altdeutsches Lesebuch*, p. 891.

<sup>248</sup> *The Ascent of Mount Carmel*, Bk. I, Ch. XIII.

<sup>249</sup> Thompson, *On Nature: Laud and Complaint*, p. 167.

English poetry, but he found them vague and unsubstantial, with no power to stay in the deeper cares and sorrows of life—her shrines were unavailing.

"Nature, poor stepdame, cannot slake my drouth;  
Let her, if she would owe me,  
Drop down yon blue bosom-veil of sky, and show me  
The breasts o' her tenderness:  
Never did any milk of hers once bless  
My thirsting mouth."<sup>250</sup>

Thompson can rejoice in beauty with all the sensuous loveliness of Keats: but ever through this glad earth-cry he catches dim pealings of a "higher and a solemn voice." Nature becomes sacramental and the visible a portent and prophecy of the invisible. Perhaps no one of his poems illustrates this attitude, as Christian as it is poetic, more characteristically than the lovely Paschal ode "From the Night of Forebeing" with its inspiring,

"Look up, O mortals, and the portent heed;  
In very deed,  
Washed with new fire to their irradiant birth  
Reintegrated are the heavens and earth!  
From sky to sod  
The world's unfolded blossom smells of God."<sup>251</sup>

He weaves the name of Christ into the very texture of nature and gives phenomenal life a new meaning.<sup>252</sup> In the "Prelude" to the "Ode to the Setting Sun" he sounds a warning,

"O deceived,  
If thou hear in these thoughtless harmonies,  
A pious phantom of adorings reaved,  
And echo of fair ancient flatteries!"

He is prepared to sing,

"A song thou hast not heard in Northern day;  
For Rome too daring, and for Greece too dark."

for

"Thou dost image, thou dost follow  
That King-Maker of Creation,  
Who, ere Hellas hailed Apollo,  
Gave thee, angel-god, thy station:  
Thou art of Him a type memorial.  
Like him thou hang'st in dreadful pomp of blood  
Upon thy Western rood;"<sup>253</sup>

<sup>250</sup> Thompson, *The Hound of Heaven*, ed. cit., Vol. I, p. 110.

<sup>251</sup> Cf. Gerrard, *Op. cit.* Also, Thompson, *From the Night of Forebeing*, Vol. II, p. 35.

<sup>252</sup> Cf. Walsh, *Eccl. Rev.*, XLIX, 25.

<sup>253</sup> Thompson, *Ode to the Setting Sun*, ed. cit., Vol. I, p. 125.

The rood is "too dark" for Hellas, and for her disciples of today,  
yet

"Even so, O Cross! thine is the victory.  
Thy roots are fast within our fairest fields;  
Brightness may emanate in Heaven from thee,  
Here thy dread symbol only shadow yields."

For consolation he appeals to the "Way's one mortal grace."<sup>254</sup>

"Therefore, O tender Lady, Queen Mary,  
Thou gentleness that dost enmoss and drape  
The Cross's rigorous austerity,  
Wipe thou the blood from wounds that needs must gape,"<sup>255</sup>

and he hears the answer:

"Lo, though suns rise and set, but crosses stay,  
'I leave thee ever,' saith she, 'light of cheer.'  
'Tis so: yon sky still thinks upon the Day,  
And showers aerial blossoms on his bier."<sup>256</sup>

When he with

"wingèd feet had run,  
Through all the windy earth about,  
Quested its secret of the sun,  
And heard what thing the stars together shout,"<sup>257</sup>

how could it be that he would fail to find a message within these:

"By this, O singer; know we if thou see.  
When men shall say to thee: Lo! Christ is here,  
When men shall say to thee: Lo! Christ is there,  
Believe them; yea, and this —then art thou seer,  
When all thy crying clear  
Is but: Lo here! lo there! ah me, lo everywhere!"<sup>258</sup>

Thompson had learned that "to the Poet life is full of visions, to the Mystic it is one vision."<sup>259</sup>

Thompson's view of human beauty is quite the antithesis of that held by Rossetti. Rossetti viewed spiritual beauty in the light of the body: Thompson viewed physical beauty in the light of the soul. The key to his conception of material loveliness in woman, is given in the following lines:

<sup>254</sup> Thompson, *Grace of the Way*, ed. cit., Vol. II, p. 67.

<sup>255</sup> *Ibid.*, *Ode to the Setting Sun, After-Strain*, ed. cit., Vol. I, p. 126.

<sup>256</sup> *Ibid.*

<sup>257</sup> *Ibid.*, *Orient Ode*, ed. cit., Vol. II, p.

<sup>258</sup> *Ibid.*

<sup>259</sup> Cock, "Francis Thompson," *Dublin Review*, 149, 271.



"How should I gauge what beauty is her dole,  
 Who cannot see her countenance for her soul,  
 As birds see not the casement for the sky?  
 And, as 'tis check they prove its presence by,  
 I know not of her body till I find  
 My flight debarred the heaven of her mind."<sup>260</sup>

His phantasy, free from the meshes of sense, can live only in heaven:

"How praise the woman, who but know the spirit?  
 How praise the color of her eyes, uncaught  
 While they were coloured with her varying thought?  
 How her mouth's shape, who only use to know  
 What tender shape her speech will fit it to?"

For mere bodily beauty he had no care:

"But for what men call  
 Beauty—the loveliness corporeal,  
 Its most just praise a thing improper were  
 For singer or to listener, me or her.  
 She wears that body but as one indues  
 A robe, half careless, for it is the use;  
 Although her soul and it so fair agree,  
 We sure may, unattaint of heresy,  
 Conceit it might the soul's begetter be.  
 The immortal could we cease to contemplate,  
 The mortal part suggests its every trait."<sup>261</sup>

Thompson's affections, in their intensity, were centered on two forms of personality, God and little children. In "The Poppy," dedicated "To Monica," the poet says,

"You have loved me, Fair, three lives—or days:  
 'Twill pass with the passing of my face.  
 But where *I* go, your face goes too,  
 To watch lest I play false to you.

I am but, my sweet, your foster-lover,  
 Knowing well when certain years are over  
 You vanish from me to another;  
 Yet I know, and love, like the foster-mother."<sup>262</sup>

In "Sister Songs" he explains his tender regard for childhood:

<sup>260</sup> Thompson, *Poems*, ed. cit., *Love in Dian's Lap*, Vol. I, p. 96.

<sup>261</sup> *Ibid.*, p. 95.

<sup>262</sup> *Ibid.*, *Poems on Children*, p. 8.

"Once—in that nightmare-time which still doth haunt  
 My dreams, a grim, unbidden visitant—  
 Forlorn, and faint, and stark,  
 I had endured through watches of the dark  
 The abashless inquisition of each star,

Suffered the trampling hoof of every hour  
 In night's slow-wheeled car;  
 Until the tardy dawn dragged me at length  
 From under those dread wheels; and, bled of strength,  
 I waited the inevitable last.

Then there came past  
 A child; like thee, a spring-flower; but a flower  
 Fallen from the budded coronal of Spring,  
 And through the city-streets blown withering.  
 She passed,—O brave, sad, lovingest, tender thing!  
 And of her own scant pittance did she give,  
 That I might eat and live:  
 Then fled, a swift and trackless fugitive.  
 Therefore I kissed in thee  
 The heart of Childhood, so divine for me."<sup>263</sup>

He calls to his aid in poesy,

"Thou  
 Who from Thy fair irradiant palms  
 Scatterest all love and loveliness as alms;  
 Yea, Holy One,  
 Who coin'st Thyself to beauty for the world!"<sup>264</sup>

and in that Beauty did he view all "love and loveliness."

It was inevitable that one of Thompson's temperament, realizing as he did the omnipresence of God in a truly Catholic and mystical sense, should emphasize that phase of spiritual experience known as purgation, and assent to the doctrine that the excellence of the moral life can be obtained only by self-renunciation; that the highest excellences of the intellectual and spiritual life can be obtained only through control of the passions and the will. In Thompson the practice of asceticism is expounded in full harmony with the teaching of the saints. Thompson was a God-smitten poet, and he did not fear to cry out the needs of "our uncourageous day." In the "Mistress of Vision" he lays down the conditions for initiation to the goal of the spirit.

<sup>263</sup> *Ibid.*, *Sister Songs*, pp. 36-37.

<sup>264</sup> *Ibid.*, p. 26.

## XIV

"On Golgotha there grew a thorn  
Round the long-prefigured Brows.  
Mourn, O mourn!  
For the vine, have we the spine? Is this all the Heaven allows?

## XV

On Calvary was shook a spear;  
Press the point into thy heart—  
Joy and fear!  
All the spines upon the thorn into curling tendrils start."<sup>265</sup>

If you seek the "Land of Luthany," then

## XX

"Pierce thy heart to find the key;  
With thee take  
Only what none else would keep,  
Learn to dream when thou dost wake,  
Learn to wake when thou dost sleep.  
Learn to water joy with tears,  
Learn from fears to vanquish fears;  
To hope, for thou dar'st not despair,  
Exult, for that thou dar'st not grieve;  
Plough thou the rock until it bear; . . .  
Die, for none other way canst live.

When thy seeing blindeth thee,  
To what thy fellow-mortals see;  
Their living, death; their light, most lightless;  
Search no more—

Pass the gates of Luthany, tread the region Elenore."<sup>265</sup>

Neither the pages of the *Imitation*, nor those of St. John of the Cross, furnish a more powerful exposition of "asceticism" than we find in this twentieth century poet, for he is of the twentieth rather than the nineteenth century. The doctrine of renunciation is writ large across his poetry. In "Any Saint" he says,

"Compost of Heaven and mire,  
Slow foot and swift desire!

Lo,

To have Yes, choose No;

Gird, and thou shalt unbind;  
Seek not, and thou shalt find;  
To eat

Deny thy meat;

And thou shalt be fulfilled  
With all sweet things unwill'd."<sup>266</sup>

<sup>265</sup> *Ibid.*, *Mistress of Vision*, ed. cit., Vol. II, p. 7. *Ibid.*, p. 8.

<sup>266</sup> *Ibid.*, *Any Saint*, ed. cit., Vol. II, p. 49.



Again he sings,

"Bliss in extreme befits thee not, until  
Thou'rt not extreme in bliss; be equal still.  
Sweets to be granted think thyself unmeet  
Till thou have learned to hold sweet not too sweet."<sup>267</sup>

He himself had learned the lesson:

"I witness call the austere goddess, Pain, . . .  
If I have learned her sad and solemn scroll;  
Have I neglected her high sacrifice,  
Spared my heart's children to the sacred knife,  
Or turned her customary footing from my soul?  
Yea, thou pale Ashtaroth who rul'st my life,  
Of all my offerings thou hast had the whole,  
One after one they passed at thy desire  
To sacrificial sword, or sacrificial fire."<sup>268</sup>

The utter incapacity of a soul, destined to the heights of spiritual life, to resist, is expressed in,

"Not my will shudders, but my flesh,  
In awful secrecy to hear  
The wind of thy great treading sweep afresh  
Athwart my face, and agitate my hair.  
Thy ultimate unnerving dearness take,  
The extreme rite of abnegation make,  
And sum in one all renderings that were."<sup>269</sup>

Coventry Patmore, writing of Thompson, says, "Of the glorification and supernatural invigoration of all the human passions by control and continence, the many know nothing. They go on burning the powder of human force in dishes, instead of in gun-barrels, and in their estimate of life, they mistake wasteful blaze for effectual energy. Mr. Thompson's poetry is spiritual almost to a fault but since it is a real ardour, and not the mere negation of life which passes with most people for spirituality, it seems somewhat ungracious to complain of its predominance."<sup>270</sup> He knew better, however, than "to make his religion the direct subject of any of his poems, unless it presents itself to him as a human passion, and the most human of passions, as it does in the splendid ode in which God's long pursuit and final conquest of the resisting soul is described in a torrent of as humanely impressive verse as was ever inspired by natural affection."<sup>271</sup>

<sup>267</sup> *Ibid.*, *Ultima*, ed. cit., Vol. II, p. 102.

<sup>268</sup> *Laus Amoris Doloris*, ed. cit., Vol. II, p. 121.

<sup>269</sup> *Ibid.*, p. 122.

<sup>270</sup> Patmore, *Fortnightly Review*, January, 1904.

<sup>271</sup> *Ibid.*

Thompson has given us the only true solution of the life-problem, in the "Hound of Heaven" the veritable epos of the soul. He presents the Catholic view in verse that will live, as the *Imitation* presents it in immortal prose, and as David sang it round centuries ago. "There is no true liberty, no solid joy, but in the fear of God with a good conscience." The "Hound of Heaven" is sound theology informed and transformed by imagination.<sup>272</sup> It is the most entirely mystical of Thompson's poems. In bold and daring metaphor, with terrible vividness, and in phrase of haunting music, it pictures for us the everlasting quest of the soul for happiness, and the everlasting quest of the Creator for the creature. The idea of the love chase was not unknown to the mystics of the middle ages.<sup>273</sup> The Voice of Love said to Mechtilde of Magdeburg, "I have chased thee, for this was my pleasure; I captured thee for this was my desire; I bound thee, and I rejoice in thy bonds; I have wounded thee, that thou may'st be united to me. If I gave thee blows it was that I might be possessed of thee."<sup>274</sup> The poem tells of one who fled from preventing Love to seek for happiness in creatures, but found it not.

"I pleaded, outlaw-wise,  
By many a hearted casement, curtained red,  
Trellised with intertwining charities:  
(For, though I knew His love who followèd  
Yet was I sore adread  
Lest, having Him, I must have naught beside.)  
But, if one little casement parted wide,  
The gust of his approach would clash it to.

I tempted all His servitors, but to find  
Mine own betrayal in their constancy,  
In faith to him, their fickleness to me.

Fear wist not to evade as Love wist to pursue"

and still with "unperturbèd pace" came on the following feet,  
and above their beat sounded a voice,

"Naught shelters thee, who wilt not shelter Me."<sup>275</sup>

<sup>272</sup> Cf. O'Donnell, *Francis Thompson: a critical essay*, Notre Dame University Press, 1906.

<sup>273</sup> Underhill, *Op. cit.*, pp. 158-162.

<sup>274</sup> *Das Fließende Licht der Gottheit*, Pt. I, Cap. III.

<sup>275</sup> Thompson, *The Hound of Heaven*, ed. cit., Vol. I, p. 108.

He turns to children—"surely they at least are for me," but no!

"just as their young eyes grew sudden fair,  
With dawning answers there  
Their angel plucked them from me by the hair."

Human love has failed, but Nature will be true;

"Let me greet you lip to lip,  
Let me twine with you caresses,  
Wantoning  
With our Lady Mother's vagrant tresses  
Banqueting  
With her in her wind-walled palace,  
Underneath her azured dais,  
Quaffing, as your taintless way is,  
From a chalice  
Lucent-weeping out of the dayspring;" <sup>276</sup>

He became one in delicate fellowship with Nature—he learned all her secrecies—he made her moods the shapers of his own.

"With them joyed and was bereaven.  
I was heavy with the even,  
When she lit her glimmering tapers  
Round the day's dead sanctities." <sup>277</sup>

He laughed in the morning's eyes, and, most potent force to form a bond,

"Heaven and I wept together" <sup>278</sup>

Against the red throb of its sunset-heart  
I laid my own to beat,  
And share commingling heat;  
But not by that, by that, was eased my human smart.

For ah! we know not what each other says,  
These things and I; in sound *I* speak,  
*Their* sound is but their stir, they speak by silences." <sup>279</sup>

How different is this from "Nature never did betray the heart that loved her." <sup>280</sup>

"Naked I wait Thy love's uplifted stroke"—  
all is sacrificed, all save self:

<sup>276</sup> *Ibid.*, p. 109.

<sup>277</sup> *Ibid.*

<sup>278</sup> *Ibid.*

<sup>279</sup> *Ibid.*, p. 110.

<sup>280</sup> Wordsworth, *Lines on Tintern Abbey*.



"In the rash lustihead of my young powers,  
I shook the pillaring hours  
And pulled my life upon me;"

man is a power unto himself, is not this the teaching of the modern world—but he finds such has not been the lesson of the ages:

"I stand amid the dust o' the mounded years,  
My mangled youth lies dead beneath the heap."<sup>281</sup>

Eminently unreliable is the boasted apotheosis of human friendship, equally insufficient the aesthetic appreciation of nature, and foolish the claims of impersonal idealism: all three are

"cords of all too weak account  
For earth, with heavy griefs so over-plussed."<sup>282</sup>

The "linked fantasies," the thoughts of poesy that seem to make the earth an enchanted toy are fading away; the innermost sanctuary of his own mind is despoiled: the soul might ask,

"Why, after wounding  
This heart, hast Thou not healed it?  
And why, after stealing it,  
Hast Thou thus abandoned it?"<sup>283</sup>

In the following lines,

"Ah! is Thy love indeed  
A weed, albeit an amaranthine weed,  
Suffering no flowers except its own to mount?"<sup>284</sup>

there is an echo of St. Teresa's naïve complaint,

"Lord, if you treat all of your friends thus, no wonder you  
have so few."

And now the poet contemplates in pity his alienated self,

"Ah! must  
Designer infinite!  
Ah! must Thou char the wood ere Thou canst limn  
with it?"<sup>285</sup>

but the mood is vanishing:

"And now my heart is as a broken fount,  
Wherein tear-drippings stagnate, spilt down ever  
From the dank thoughts that shiver  
Upon the sighful branches of my mind.  
Such is; what is to be?"<sup>286</sup>

<sup>281</sup> Thompson, *Hound of Heaven*, ed. cit., 111.

<sup>282</sup> *Ibid.*

<sup>283</sup> St. John of the Cross, *A Spiritual Canticle*, Stan. IX, p. 7.

<sup>284</sup> Thompson, *Hound of Heaven*, ed. cit., p. 111.

<sup>285</sup> *Ibid.*

<sup>286</sup> *Ibid.*

The shadows are to give place to reality, and he recognizes the One in whose everlasting arms he is to find peace.

"I dimly guess what Time in mists confounds;  
Yet ever and anon a trumpet sounds  
From the hid battlements of Eternity:  
Those shaken mists a space unsettle, then  
Round the half-glimpsèd turrets slowly wash again.  
But not ere him who summoneth  
I first have seen."<sup>287</sup>

Critics have found in this poem a complete synthesis of the movements of English thought in the present day. In the first eight lines:

"I fled Him, down the nights and down the days;  
I fled Him, down the arches of the years;  
I fled Him, down the labyrinthine ways  
Of my own mind; and in the mist of tears  
I hid from Him, and under running laughter.  
Up vistaed hopes I sped;  
And shot, precipitated,  
Adown Titanic glooms of chasmèd fears,"<sup>288</sup>

are suggested the reconstruction of history through the formative ideas of induction and development: the separation as a distinct study or science of psychology, whose work is generally agreed to be of the most vital importance to knowledge and religion together; and the alternative optimism and pessimism which, in turn and at times side by side, have dominated our literature, art, music, and philosophy. In the stanzas that follow, the failure of impersonal idealism, the dark stagnation of that peculiarly modern tendency to self analysis, and the domination over all of the figure whom all science and all philosophy seek to explain—the only efficacy of this Victim, this saving Victim, find fit and true expression. The strength of the synthesis lies in its comprehension that love of Nature, home life, and idealism, if they are to actualize in right living, are not to be separated from, but included in, the Christ-life.<sup>289</sup>

"All which I took from thee I did but take,  
Not for thy harms,  
But just that thou might'st seek it in My arms.  
All which thy child's mistake  
Fancies as lost, I have stored for thee at home."<sup>290</sup>

<sup>287</sup> *Ibid.*

<sup>288</sup> *Ibid.*, p. 107.

<sup>289</sup> Cf. Cock, *Op. cit.*, p. 263.

<sup>290</sup> Thompson, *Hound of Heaven*, ed. cit., p. 112.

The last stanza offers the solution of all,

"Is my gloom, after all,  
Shade of His hand, outstretched caressingly?  
Ah, fondest, blindest, weakest,  
I am He whom thou seekest!  
Thou dravest love from thee, who dravest Me."<sup>291</sup>

The beauty sought was not the visible tangible beauty of Nature, neither was it the beauty of children, lovely as the flowers, but it was the invisible, intangible, inapprehensible Beauty whose quest his faith told him was not a vain one.

The "Hound of Heaven" pictures the "via purgativa." In that beautiful little poem, "In No Strange Land," found among Thompson's papers, and published after his death, we see that he had at least a glimpse of the "via illuminativa,"

"O world invisible, we view thee,  
O world intangible, we touch thee,  
O world unknowable, we know thee.

Yea, in the night, my Soul, my daughter,  
Cry,—clinging Heaven by the hems;  
And lo, Christ walking on the water  
Not of Genesareth, but Thames!"<sup>292</sup>

Thompson "came to feel the futility of all writings save such as were explicitly a confession of faith; and also of faithfulness to the institutional side of religion, the Church and the organized means of grace. . . . The sanity of his mysticism is the great value of it to the present generation. A high individual experiencing of purgation, illumination, and union, a quiet constancy in the corporate life, and discipleship as well as leadership: what combination more needed than this for our day?"<sup>293</sup>

<sup>291</sup> *Ibid.*, p. 113.

<sup>292</sup> Thompson, *In No Strange Land*, quoted in Cock, *Op. cit.*, p. 277.

<sup>293</sup> Meynell, *Op. cit.*, p. 202.



## CONCLUSION

Mysticism is more a temper of mind than a doctrine: rather an atmosphere than a definite system of philosophy. The mystic bases his belief not on a demonstrated fact, but on feeling, and as feeling is the basis of poetry, the connection between this form of thought and poetry is necessarily close. There is a tinge of mystical thought in nearly all the greater poetry of the nineteenth century. This is not strange when we consider the spirit of the age. In the history of world-thought we have ever recurring periods of atheism and pantheism: of materialism and idealism: of intellectualism and pietism. The eighteenth century was essentially an age of atheism, of materialism, of intellectualism. It was a self-styled "Age of Enlightenment," and its light was the cold white light of reason. It refused to believe that half-tones are sometimes more productive of true vision than the blinding light of mid-day. "It insisted on abolishing mystery, and it regarded as mystery everything which was not finite, everything which could not be set by itself and clearly pictured by the sensuous imagination or defined by logical understanding. It favored a way of thinking which was clear and definite, but at the same time deficient in depth and suggestiveness."<sup>294</sup> Then came the reaction. It was Immanuel Kant who first turned the tide of thought in the opposite direction, and sought to substitute the vital and the spiritual for the mechanical; for division and isolation the essential unity of consciousness.

The influence of this change of thought was evident in the German transcendental school of philosophy, and affected English literature through Coleridge, whose mysticism resulted from a study of Kant and of the writings of Jakob Boehme. De Quincey, in that wonderful inner life of thought and vision of which he has given us such vivid flashes; Shelley, in *Prometheus Unbound*, where Asia is the incarnation of that ideal sought by the poet, but never found, the "shadow of that beauty unbeheld" which tantalized him in the transitory gleams vouchsafed him, and the baffled search for which *Alastor* and *Epipsychidion* reflect, both display the influence of a monistic idealism akin to Wordsworth, but aesthetic rather than moral. Keats, though he lacked the spiritual tone, and the clear perception of abstract beauty which

<sup>294</sup> Caird, Edward. *The Critical Philosophy of Immanuel Kant*, Vol. I, p. 46, New York, 1889.

marks Shelley's verse, shared with the latter a tendency toward pantheistic mysticism.

In Matthew Arnold and Arthur Hugh Clough there is a mysticism devoid of actuality, a vague and vain appreciation of the older mystics, but an appreciation wanting in force and fiber. It is rather a melancholy yearning for some spiritual ideal, attainable only by a stern negation, to which they are unwilling to submit.

In Edwin Arnold's interpretation of oriental mysticism, and in Fitzgerald's translations of Persian poems, there is evident the same inclination to mystical contemplation.

Tennyson, in his admission that sense knowledge is impotent in dealing with what is beyond both sense and reason, in his insistence on the reality of the unseen, in his belief in the persistence of life, has much in common with the mystic. In the outpourings of the *Ancient Sage*, in *Vastness*, in *The Higher Pantheism*, and in the *Prologue to In Memoriam*, are passages which suggest Plotinus and Eckhart.

Browning, who voiced at once the energy of the age, and its passion for self-analysis, in his assertion of the relativity of physical knowledge and its inadequacy to satisfy the mind of man,<sup>295</sup> in his refusal to acknowledge an irreconcilable break between the findings of science and of religion, in his belief that love of God is the fundamental law of life,<sup>296</sup> as well as in the emphasis he lays on the fact that intellectual knowledge and artistic insight do not work for the betterment of man when the cultivation of the emotional side of his nature is neglected,<sup>297</sup> and in his consideration of the problem of evil,<sup>298</sup> gives proof of a peculiarly mystical bent of mind.

One of the grave dangers of mysticism has ever been the inclination to become a passing fashion, a vague dream, an incentive to high aspirations, not invariably accompanied by good deeds.

This type of mysticism,<sup>299</sup> emanating from the school represented by Baudelaire, Huysmans, Maeterlinck, and Tolstoi, was not without its representatives in English literature. Among the

<sup>295</sup> Cf. *Asolando*.

<sup>296</sup> Cf. *Rabbi ben Ezra*, *Paracelsus*.

<sup>297</sup> Cf. *My Last Duchess*.

<sup>298</sup> Cf. *The Ring and the Book*.

<sup>299</sup> Cf. Charbonnel Victor, *Les Mystiques dans la littérature présente*, Paris, 1897.

poets more or less imbued with this spirit are William Morris, Arthur Symonds, an exception must be made in favor of his translation of the *Obras Espirituales* of St. John of the Cross, and Richard Le Gallienne.

Fortunately this movement was counteracted by the more healthy tone of Coventry Patmore, of Lionel Johnson and of Gerard Hopkins, and above all, by Francis Thompson, who represents a form of mysticism not wholly pleasing to the neo-pagan and the dreamer, but of infinite worth as an invigorator of life.

In the study here presented, Wordsworth stands as a type of nature-mystic, with an undetermined leaning toward pantheism: Rossetti represents the trend of mind that seeks satisfaction for its highest needs in the contemplation of ideal beauty: Patmore would make human love a stepping-stone to the divine, and Thompson sought his inspiration in revealed religion.

So through the changes from naturalism to romanticism, from materialism to idealism which marked the century "That rose 'midst dust of a down-tumbled world,"<sup>300</sup> and died,

"With rumor on the air  
Of preparation  
For a more ample devastation  
And death of ancient fairness no more fair,"<sup>301</sup>

the mind of man, through mists of error and faint gleams of light, turned ever eagerly toward God, and the Endless and the Unbegun.

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<sup>300</sup> Thompson, Francis, *The Nineteenth Century*.

<sup>301</sup> *Ibid.*

SISTER MARY PIUS.



## CATHOLIC SCHOOL MUSIC

Catholic school music, as distinct from public school music, is getting more attention these days in the Catholic press, but not nearly so much as it deserves. This subject of music study in the Catholic parochial schools ought to be of vital interest to every Catholic Church musician. Let us provide for our parochial schools a Catholic, pedagogically sound, and complete course of singing instruction, and that other question, so dear to our hearts, to-wit: The betterment of Church music conditions in this country will, in a great measure, take care of itself. But in approaching this subject of school music there is need of pedagogical poise and perspective born of an expert knowledge of the problems involved; there is need of actual school-room experience; there is need, too, of an impersonal detachment from all extraneous considerations. The important question is not: *whose* is the plan, the method, or the book, but: *what* is it? A course of singing instruction that does not make its bid for our favor solely on the strength of its intrinsic merit, ought to be repudiated.

The true history of public school music in the United States is largely a record of floundering and experimenting with books that took much cold cash from the children and gave little substantial musical benefit in return. As for the history of Catholic school music in this country, the less said the better.

On the plea of emphasizing the emotional, or expressional side of singing, the publishers have been unloading mountains of song-books on our schools. The wealth of song material provided has left the singing teachers helpless to know what to do with it all. There is a plethora of books called Music Readers, but, somehow, there is precious little evidence of music reading in our schools. As already stated, the publishers, ever on the alert as they are to give impetus to educational tendencies of a certain kind, would have it that our school children sing many songs. In the language of a would-be progressive pedagogy, "the pupils are already overstimulated to think. We want them to *feel*. Let us gather all the honey of feeling from the flowers of song and trust to Nature

for providing the blossoms." As long as the thinking process involved in music reading is neglected, as it sadly is, we must trust to accident for any real music reading that is to be done by the children. By the singing of many songs and by the "*feeling*" of them, we are told, the children will grow into an artistic appreciation of music. In furtherance of this plan, the mental drill and training that will enable the children to become music readers, *i. e.*, to think tone from symbol, is relegated to the background. Artistic appreciation by mere feeling—save the mark! As if a genuine appreciation of art were possible without the intellectual discipline that qualifies one for grasping the intellectual concentration imbedded in a work of art.

The sight of children in the higher grades singing by rote from "Music Readers" is both amusing and pathetic. Who is to blame? The teachers, of course,—as usual! But let us be honest. Why should a teacher be expected to produce satisfactory results in sight singing as long as he or she is hampered by a schedule calling for the study of an unreasonably large number of songs? Where is the time to be gotten for the sight singing exercises? In this respect the official outlines of the school music courses in some of our dioceses are real pedagogical curiosities.

Then, too, why should any blame attach to the teacher if the singing class is allowed such scant time in the school curriculum as to become, of necessity, reduced to a mere diversion?

Again, why should our teachers be expected to synthesize a method of sight singing instruction from books in which there is none? Or why should they be expected to adapt any particular method of sight singing instruction to a series of books, so-called Music Readers, in whose compilation a coordination to some method of sight singing instruction came only as an afterthought?

No, indeed, this entire school music fiasco cannot in justice be unloaded at the door of the teachers. Let us not embarrass them by stupid schedules, by insufficient allotment of time, by demands made upon school time in the interest of school and Church entertainments. And, above all, let us provide them with suitable manuals of singing instruction, manuals

that are at once Catholic from cover to cover (not makeshifts), pedagogically sound, and complete in the sense that no matter of the course is left to be drawn at random and *ad libitum* from other sources. Then, and only then, shall we be justified in calling our teachers to account if the expected results are not forthcoming in the singing classes of our parochial schools.

In this connection it is a source of great gratification to the writer to be able to point out a teacher's manual of Catholic school music which, to his mind, fills the bill in an admirable manner. The reader is advised to examine the Catholic School Music Course that is being published by the Catholic Education Press, Brookland, D. C., under the auspices of the Catholic University of Washington. Here is a work which, as far as it has progressed, has proved by actual test that it is able to stand on its intrinsic merits; it certainly does not depend for its success on extraneous factors such as the prestige it may get from its compilers or from the place of its publication. We offer our sincerest congratulations to the Catholic University on this auspicious and meritorious contribution to the cause of Catholic school and Church music reform in the United States.

ALBERT LOHMAN.



## THE CATHOLIC UNIVERSITY OF AMERICA KNIGHTS OF COLUMBUS GRADUATE SCHOLARSHIPS

Competitive examinations for the Knights of Columbus Scholarships will be held April 14, 1917.

Applications for admission to the examination should be filed not later than March 15.

Examination centers will be designated to meet, as far as possible, the convenience of candidates.

*Eligible Candidates.*—Only laymen are admitted to the examination.

Applicants must be, preferably, Knights of Columbus or sons of members of the Order.

The examination is open to students who have already received the degree Bachelor of Arts, Bachelor of Science, Bachelor of Laws, or an equivalent academic degree, and to students who will complete a baccalaureate course at the close of the current academic year. In any case the candidate must have received the Bachelor's degree before July 1, 1917.

*Conditions of Tenure.*—The Scholarship provides board, lodging and tuition during the time prescribed for the degree which the candidate desires to obtain. All other expenses, laboratory fees and athletic fees, are at the charge of the student.

By the terms of the foundation, each Knights of Columbus scholar is required to pursue courses of study in preparation for the Master's or the Doctor's degree in the Schools of Philosophy, Letters, Sciences, or Law. His work must be of graduate character and must be conducted in accordance with the regulations established by the University for graduate students.

Undergraduate courses in Law are not open to holders of these Scholarships. Knights of Columbus scholars who desire to pursue graduate courses in Law, must have obtained both the degree Bachelor of Laws and the degree Bachelor of Arts.

Holders of Scholarships are not allowed to pursue simultaneously courses of study in any other institution or

to engage in any occupation which would interfere with their work as candidates for advanced degrees in the University.

All communications in reference to the Scholarships should be addressed to

VERY REV. EDWARD A. PACE, D.D.,  
*Director of Studies,*

The Catholic University of America, Washington, D. C.

## SOCIAL STUDIES IN HIGH SCHOOLS

How history, civics, and kindred subjects in the high schools may be made to meet the requirements of present-day citizenship and the needs of boys and girls as growing citizens is told in a Report on the Social Studies in Secondary Education just published as a bulletin of the United States Bureau of Education of the Department of the Interior.

This report is the first to appear of the final reports of the Commission on the Reorganization of Secondary Education, which was appointed in 1912 by the National Education Association. The commission, organized in sixteen committees which include in their membership more than 200 superintendents, principals, and teachers representing nearly all the States of the Union, has been at work continuously since its appointment. The report on social studies comprises a six-year program, embracing the work of the seventh and eighth grades and that of the present four-year high school.

While the civic-educational value of all the social studies (such as history, government, economics, and geography) is kept in the foreground of the report, especial emphasis is given to organized civics instruction, of the "community civics" type, in the eighth and ninth years. The fact is emphasized, however, that the pupil is a member not only of a local community, but also of a national community. "It would be inexpressibly unfortunate if the study of local community life and relations should supplant a study of national life and national civic relations. The two aspects of civic life should clearly supplement each other . . . Questions of health, of education, of industry can no longer be considered in their local bearings alone, but must be dealt with in the light of national policy and to the end of national efficiency . . ."

Other topics dealt with in Part II of the report are the civic relations of vocational life, the adaptation of civics to rural conditions, and the relation of civics to history. In connection with the first of these topics it is said that the chief purpose should be "the development of an appreciation of the social significance of all work; of the social value and interdependence of all occupations; of the social responsibility of



the worker, not only for the character of his work, but for the use of its fruits; of the opportunities and necessity for good citizenship in vocational life; of the duty of the community to the worker; of the necessity for social control, governmental and otherwise, of the economic activities of the community; and of the part that government actually plays in regulating the economic life of the community and of the individual."

For the last year of the high school the report proposes a concrete study of "problems of democracy." "These problems will naturally vary from year to year, and from class to class, but they should be selected on the ground (1) of their immediate interest to the class, and (2) of their vital importance to society." "The purposes of secondary education and not the intrinsic value of any particular body of knowledge should be the determining consideration . . . It is far less important that the adolescent youth should acquire a comprehensive knowledge of any or all of the social sciences than it is that he should be given experience and practice in the observation of social phenomena as he encounters them, that he should be brought to understand that every social problem is many-sided and complex, and that he should acquire the habit of forming social judgments only on the basis of dispassionate consideration of all the facts available. This . . . can best be accomplished by dealing with actual situations as they occur and by drafting into service the materials of all the social sciences as occasion demands for a thorough understanding of the situations in question."

Part IV of the report deals with standards by which to test methods, the preparation of teachers, and the availability of text materials.

## CURRENT EVENTS

### CATHOLIC UNIVERSITY OF AMERICA

The patronal feast of the University, the Immaculate Conception of the Blessed Virgin Mary, was solemnly kept on December 8. Solemn High Mass was celebrated in the chapel of Gibbons Hall by Very Rev. Robert A. Skinner, C.S.P., President of St. Paul's College, at 10.30 o'clock. The Professors of the University, attired in academic robes, and the student body attended the ceremony.

The reverend students of Divinity College gave an entertainment in honor of the Immaculate Conception in their recreation hall on the evening of the feast. The clerical members of the administrative and teaching staff were the guests of the students on this occasion.

On Saturday, December 9, a solemn Mass of Requiem was celebrated in the chapel of Gibbons Hall for the repose of the soul of the late Very Rev. John Spensley, D.D. The Very Rev. George A. Dougherty was celebrant. A large number of the professors and students were present.

### SULPICIAN HOUSE OF STUDIES

The new Sulpician institution at the Catholic University is undertaken in accordance with the purpose expressed by Cardinal Gibbons in authorizing and urging the establishment. His Eminence has authorized and encouraged the establishment of a seminary of philosophy and theology in the vicinity of the University, in order to relieve the over-crowded condition of St. Mary's Seminary, Baltimore, to serve as a novitiate and house of studies for the candidates of the Community of St. Sulpice, and to provide for such needs within the scope of Sulpician work as might develop at the University. The new establishment in no way implies the removal of St. Mary's from Baltimore.

Building operation, will begin shortly after the New Year so that the house will be ready for occupancy at the opening of the scholastic year 1917-1918. It is intended that the building will accommodate fourth-year theologians of St. Mary's Seminary and candidates for the Sulpician Community. It will be of a substantial character and will cost about \$200,000. The firm of McGinnis & Walsh, architects, are now preparing the plans.

## ALABAMA EDUCATIONAL AMENDMENT

At the election of November 7, in the State of Alabama, the Educational Amendment—Article XIX, was carried by a majority of 21,630. The carrying of the measure has been heralded as a great forward step by educational interests in the State. The State Department of Education in a recent letter states: "This majority serves notice to the world that Alabama has suffered sufficiently under the humiliation of a poor school system, and that from now on every chance to better school conditions and eradicate illiteracy would be grasped by its citizenship.

"The analysis of the vote on the Amendment is interesting. Forty-nine counties voted favorably on the measure, leaving only eighteen counties voting adversely. The majorities against the Amendment were mostly small, the lowest being twenty-one in Henry County.

"A striking feature was the fact that fifteen Black Belt counties, which may not care to vote a tax, with one exception, voted in favor of it, their plurality being 5,942. The three large counties, Jefferson, Montgomery, and Mobile, gave a total majority in favor of the measure of 10,810. After subtracting the majorities in these three counties, the Amendment still carried by 10,820. Taking away the majorities given by the three large counties and the Black Belt, it was found that the measure was adopted by 6,788 votes."

The Amendment follows:

**Section 1.** The several counties in the State shall have power to levy and collect a special county tax not exceeding 30 cents on each one hundred dollars worth of taxable property in such counties in addition to that now authorized or that may hereafter be authorized, for public school purposes, and in addition to that now authorized under section 260 of article XIV of the Constitution; provided, that the rate of such tax, the time it is to continue and the purpose thereof shall have been first submitted to the vote of the qualified electors of the county, and voted for by a majority of those voting at such election.

**Section 2.** The several school districts of any county in the State shall have the power to levy and collect a special district tax not exceeding 30 cents on each one hundred dollars worth of taxable property in such district for public school purposes; provided, that a school district under the meaning of this section shall include incorporated cities or towns, or any school district of which an incorporated city or town is a part, or such other school



districts now existing or hereafter formed, as may be approved by the county board of education; provided further, that the rate of such tax, the time it is to continue and the purpose thereof shall have been first submitted to the vote of the qualified electors of the district and voted for by a majority of those voting at such election; provided further, that no district tax shall be voted or collected except in such counties as are levying and collecting no less than a three-mill special county school tax.

*Section 3.* The funds arising from the special county school tax levied and collected by any county shall be apportioned and expended as the law may direct; and the funds arising from the special school tax levied in any district which votes the same independently of the county shall be expended for the exclusive benefit of the district, as the law may direct.

#### THE VOCATIONAL EDUCATION BILL

More than ordinary interest attaches to the Vocational Education Bill, now before the House of Representatives. It was passed by the Senate, July 31, 1916. On August 25, it was referred by the House of Representatives to the Committee on Education. In view of the fact that President Wilson urged the fostering of vocational education by the Federal Government in his message to Congress, it seems likely to be favorably acted upon. Important sections of the bill follow:

#### *An Act*

To provide for the promotion of vocational education; to provide for cooperation with the States in the promotion of such education in agriculture and the trades and industries; to provide for cooperation with the States in the preparation of teachers of vocational subjects; and to appropriate money and regulate its expenditure.

*"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,* That there is hereby annually appropriated out of the money in the treasury, not otherwise appropriated, the sums provided in sections two, three, and four, of this Act, to be paid to the respective States for the purpose of cooperating with the States in paying the salaries of teachers, supervisors, and directors of agricultural subjects, and of teachers of trade and industrial subjects, and in the preparation of teachers of agricultural, trade, and industrial, and home economics subjects; and the sum provided for in section seven to the Federal Board for vocational education for the administration of this act, and for the purpose of making studies, investigations, and reports to aid in the organization and conduct of vocational education, which sums shall be expended as hereinafter provided."

In section two, there is appropriated to the States, beginning June 30, 1917, sums of money to pay the salaries of teachers, supervisors, or directors of agricultural subjects

The sum of \$500,000 is appropriated for the first year; \$750,000 for the second; \$1,000,000 for the third, with an increase every year until 1925 when, and annually thereafter, \$3,000,000 will be allotted.

In section three a similar appropriation is made for the purpose of cooperating with the States in paying the salaries of teachers of trade and industrial subjects.

Section four makes the same appropriation for the purpose of cooperating with the States in preparing teachers, supervisors, and directors of agricultural subjects, and teachers of trade and industrial and home economics subjects.

Section five outlines the procedure which the State must follow in order to secure these appropriations.

Section six reads: "That a Federal Board for Vocational Education is hereby created to consist of the Postmaster General, the Secretary of the Interior, the Secretary of Agriculture, the Secretary of Commerce, and the Secretary of Labor. The board shall organize and elect one of its members as a chairman. The board shall have power to cooperate with State boards in carrying out the provisions of this Act. It shall be the duty of the Federal Board for Vocational Education to make, or cause to have made, studies, investigations, and reports, with particular reference to their use in aiding the States in the establishment of vocational schools and classes and in giving instruction in agriculture, trades, and industries, commerce and commercial pursuits, and home economics. Such studies, investigations, and reports, shall include agriculture and agricultural processes and requirements upon agricultural workers; trades, industries, and apprenticeships, trade and industrial requirements upon industrial workers, and classification of industrial processes and pursuits; commerce and commercial pursuits and requirements upon commercial workers; home processes and problems and requirements upon home workers; and problems of administration of vocational schools and of courses of study and inspection in vocational subjects; and problems, requirements, and methods for the proper training of foreign-born persons for intelligent citizenship and industrial efficiency.

"When the board deems it advisable, such studies, investigations, and reports concerning agriculture for the purposes of agricultural education may be made in cooperation with the Department of Agriculture; such studies, investigations, and reports concerning trades and industries for the purposes of trade and industrial education may be made in cooperation with the Department of Labor; such studies, investigations, and reports concerning commerce and commercial pursuits for the purposes



of a commercial education may be made in cooperation with the Department of Commerce; such studies, investigations, and reports concerning the administration of agricultural schools, courses of study, and instruction in vocational subjects may be made in cooperation with the Bureau of Education.

"The Commissioner of Education shall be the executive officer of the board. He may make such recommendations to the board relative to the administration of this Act as he may from time to time deem advisable. It shall be the duty of the Commissioner of Education to carry out the rules, regulations, and decisions which the board may adopt. The Federal Board of Vocational Education shall have power to employ such assistants as may be necessary to carry out the provisions of this Act."

Section seven appropriates \$200,000 annually to the Federal Board for Vocational Education to defray the expenses of studies, investigations, salaries, etc. It authorizes the board to select an advisory board "to be composed of seven men, one from the mechanic arts, one from agriculture, one from commerce, one from labor in general and three from the field of general education."

Sections eight to eighteen stipulate the conditions placed upon the States in order to obtain the appropriation, and the nature of the dealings of the Federal Board with States, and finally the kind of report to be submitted by the Federal Board.

#### INTERNATIONAL FEDERATION OF CATHOLIC ALUMNAE

The second biennial convention of the International Federation of Catholic Alumnae, which was inaugurated at the Hotel Belvedere, Baltimore, Md., on Friday, November 24, closed a series of brilliant executive and social sessions on Sunday, November 26. Alumnae associations from every part of the United States and from Canadian provinces sent large representations to attend the convention, and the business sessions were remarkable for enthusiastic interest, effective method, practical thought and parliamentary precision.

On Thursday, November 23, two important meetings of the executive board were held; also meetings of committees on resolutions and on amendments. These formal proceedings prefaced a reception and concert extended by the international officers to delegates and alumnae members, at which a fine musical programme was featured. Selections from Massenet, Tschaikowsky, Raff, Moskowski and Arditi were artistically rendered on the violin by Miss Imogen Karns, Holy Cross Alumnae, Washington, D. C.; also soprano solos, including three children's songs, were



charmingly given by Mrs. Kuper, Notre Dame of Maryland Alumnae.

On Friday morning in the spacious and beautiful ballroom of the Hotel Belvedere took place the formal opening of the convention. The invocation was offered by His Eminence Cardinal Gibbons America's most illustrious churchman, who addressed the assembled alumnae. The Cardinal's words were marked by that benignity and sublime charity which ever distinguish his utterances. He felicitated the Federation on the splendid attendance shown at the convention and predicted that it would be a factor for good in the Catholic Church.

An address of welcome was then made by Mrs. Frank Philip Scrivener, A.B., governor for Maryland State Alumnae and chairman of local biennial board, under whose talented leadership the plans and programmes of the convention were perfected. Greetings were also extended by Miss Ella Loraine Dorsey, alumna of Georgetown Visitation Convent and writer of note. The next speaker was the Rev. J. M. Prendergast, S.J., of Loyola College, Baltimore, who made a stirring appeal for the home-making, home-keeping qualities of woman, and urged women to cultivate, first of all, their preeminent domain—the queendom of the home.

A notable address was that of the Right Rev. Thomas J. Shahan, S.T.D., LL.D., Rector of the Catholic University of America and director of the Federation. Bishop Shahan extended a cordial welcome to the alumnae, congratulated the members upon the progress and enthusiasm evinced, urged them to continued endeavor in the cause of the Federation and placed the organization under the peerless guidance and sublime protection of Mary Immaculate, patroness of the United States.

A response, worthy in every sense of these felicitous and gracious greetings, was made by Miss Clare I. Cogan, A.M., President of the International Federation of Catholic Alumnae and co-founder with Mrs. James H. Sheeran of that organization. Miss Cogan's address was beautifully phrased and breathed the genius and spirit of the Federation.

Musical selections were given in excellent style by Miss Elizabeth Coulson, Notre Dame Institute Alumnae, chairman of music committee, and by Mrs. May Hassell, St. Joseph's Alumnae.

An extended and most interesting business session was held

during Friday afternoon and evening, the Right Rev. Bishop Shahan, director, and the Very Rev. Edward A. Pace, S.T.D., Ph.D., assistant director of the Federation, presiding.

Reports read at this meeting were as follows:

Chairman of local biennial board, Mrs. Frank Philip Scrivener, A.B.

Recording secretary, Mrs. John McEniry.

Corresponding secretary, Miss Hester Sullivan, A.B.

Treasurer, Mrs. William Muldoon.

Chairman of organization committee, Mrs. James J. Sheeran.

Chairman of press committee, Miss Regina M. Fisher.

Chairman of ways and means, Miss Pauline Boisliniere.

Chairman of printing committee, Mrs. D. A. McAuliffe.

Compiler of book report, Miss Anna Blanche McGill.

Chairman of resolutions committee, Mrs. E. J. Moore.

Chairman of committee on amendments, Miss Agnes Himmelheber.

The report of the recording secretary showed a total affiliation of 208 alumnae associations, with individual membership of 35,000. This is an increase of 48 associations and 10,000 members over the preceding year.

Of sustained and absorbing interest was the presentation of resolutions for discussion and adoption, Mrs. E. J. Moore, chairman of committee. A resolution favoring the introduction of manual training and domestic science into Catholic high schools was vigorously debated and was adopted by a vote of sixty-eight to thirty. A resolution was also adopted in favor of reform in women's dress. It was stated that the present modes of dress embody features greatly to be deplored and offensive to Christian taste and decorum. It was proposed that a committee be appointed which should promote a definite sense of moral responsibility in this regard and suggest standards of dress artistic and beautiful which will conform with ideals of Christian propriety and good form.

A resolution was introduced condemning fiction "of such a character as renders it a menace to faith and morals," and to correct this baneful influence it was suggested that Catholic schools strive to cultivate the talent of short story and essay writing, and that efforts be made to have worthy productions of this kind accepted for publication in our secular and Catholic press.

A resolution was read suggesting that the International Federation send representatives to the Pan-American convention to be held next year in New York City, in order to welcome and cooperate with the Catholic womanhood of South American countries.

This latter resolution was referred to the decision of the executive board and will doubtless receive unqualified indorsement from that body.

An interesting and unanimously approved resolution was that suggested by Mrs. Daniel V. Gallery, of Chicago, one of the trustees, that the Federation join the move for universal peace in the world. The resolution reads:

"Following in the footsteps of our beloved Holy Father Benedict XV, himself a follower of the Prince of Peace, we, the women of the International Federation of Catholic Alumnae, in biennial convention assembled, do pledge ourselves to pray for peace, to work for peace, and to preach peace."

A motion was made that the International Federation of Catholic Alumnae unite with the American Federation of Catholic Societies in the censorship of moving picture films.

The conferences of the three departmental activities of the Federation, viz., education, literature and social work, brought out many illuminating and informational facts. Reports of delegates from all sections of the country and Canada told of highly successful settlement work among emigrants, kindergarten classes, day nurseries, work in conjunction with St. Vincent de Paul Society and many forms of social service under Catholic auspices.

On Saturday evening a banquet of remarkable elegance and splendor of setting was served to 900 guests. Local papers characterized it as "one of the most brilliant ever given in Baltimore." The majestic colonnaded ballroom of the Belvedere, its golden facade and adornments glittering in myriad electric lights, was draped with the Star-Spangled Banner and Canadian colors, while hundreds of alumnae pennants decorated the walls and cornices.

The scene was one of rare brilliancy and beauty—one to be long remembered. The table at which the international officers were entertained was lavishly decorated with American Beauty roses, and during the banquet a string orchestra composed of local alumnae talent played special numbers, also national anthems



and the charming melodies of the Southland. The enthusiasm and pleasure of the guests reached its height when the strains of "Maryland, My Maryland," floated through the great banquet hall and were sung in swelling cadence by visitors and hostesses alike.

Just before the close of the banquet, Mrs. Charles Spencer Woodruff, alumna Baltimore Academy of the Visitation and toastmistress of the occasion, introduced the toasts of the evening in a singularly happy manner. These were as follows: "What Religion Has Done for the World," response by Mrs. Ambrose Small, St. Joseph's College, Toronto, Can.; "Peace," Miss G. F. Phillips, Visitation Convent, Dubuque, Iowa; "Woman as a Citizen," Mrs. George T. Courtney, Association of the Sacred Heart, Detroit, Mich.; "Woman as an Organizer," Mrs. James J. Sheeran, St. Joseph's College, Emmitsburg, Md.; "The Greatest Thing in the World," Mrs. Charles A. Jackson, Congregation de Notre Dame, Waterbury, Conn.; "Our Greatest Asset," Miss Mary Malloy, Alumnae College of Holy Names, California.

After the banquet the names of newly elected officers were read. These are: President, Miss Clare I. Cogan, A.M.; first vice president, Mrs. Hugh T. Kelly, Toronto, Can.; second vice president, Mrs. Edward G. Paine, Milwaukee, Wis.; third vice president, Mrs. E. J. Moore, Wilkes-Barre, Pa.; recording secretary, Mrs. John McEniry; corresponding secretary, Miss Helen Reed O'Neil, Brooklyn; treasurer, Mrs. William Muldoon; trustees, Mrs. Frank A. Hahne, Dayton, Ohio; Mrs. Daniel V. Gallery, Chicago; Mrs. D. A. McAuliffe, Miss Mary Judik Smith, Baltimore, Md., and Miss Pauline Boisliniere.

On Sunday morning the Mass of the convention was celebrated at the Cathedral by the Very Rev. William A. Fletcher, rector, His Eminence Cardinal Gibbons and the Right Rev. Thomas J. Shahan being present. The music of the Mass, "St. Cecilia's in F," was magnificently rendered by a choir of sixty male voices, assisted by alto and soprano soloists. The organ accompaniment throughout was supplemented by harp and string orchestra.

After the Mass alumnae members, officers and guests were received by Cardinal Gibbons at his residence. During the afternoon a meeting of State alumnae governors was held, the Very Rev. Edward A. Pace, S.T.D., Ph.D., presiding. Each governor made a report of her State alumnae membership and the especial

needs of her State Federation. She also suggested how the Federation could help individual State organizations. Although the International Federation is but two years old, State reports showed an amazing progress. Dr. Edward A. Pace, assistant director of the Federation, who had visited California, spoke of the splendid development of the State Federation there and of the plans proposed and advanced by the governor for the California Alumnae, Miss Mary Malloy, Convent of the Holy Names Alumnae. Miss Malloy has been working most successfully and ardently in the cause of State Federation and on November 10 held a meeting of all affiliating alumnae at the Hotel St. Francis, San Francisco, His Grace, the Most Rev. Archbishop Hanna, presiding.

Pennsylvania is also a federated State. Under the able and zealous leadership of Miss Lida Dougherty, Convent of Mercy Alumnae, governor of State alumnae associations, with an aggregate membership of 4,500, have affiliated. Prominent among these is the alumnae association of the Catholic Girls' High School of Philadelphia, Pa., organized by Rt. Rev. P. R. McDevitt, now Bishop of Harrisburg, during his term as Superintendent of Schools, and at present under the directorship of the Rev. John E. Flood, Superintendent of Parish Schools. Other State Federations who have done splendid work under their respective governors are Iowa, Maryland, New York, Connecticut, Massachusetts and Ohio. It is expected that before the next convention in 1918 all States will have federated.

On Sunday afternoon visiting alumnae were invited to automobile rides through Druid Hill Park and the beautiful Green Spring Valley, after which they were the guests at tea of local colleges and convent schools. Those entertaining were St. Agnes' College, Mount Washington; Baltimore Academy of the Visitation, Notre Dame College, St. Catherine's Normal Institute, St. Joseph's House of Industry. Sunday afternoon was in charge of the local entertainment committee, Mrs. J. Frank Crouch, Notre Dame of Maryland Alumnae, chairman.

On Sunday evening the closing exercises of the convention took place in the hotel ballroom. These consisted of a reception and concert by local alumnae talent. Three notable addresses were made by distinguished speakers. These were: "Catholic Education," the Right Rev. Cornelius F. Thomas, Editor of the

*Baltimore Catholic Review*; Judge Charles Heusler, "Catholic Literature," and Rev. William Kerby, Ph.D., "Catholic Social Work."

At this reception also, the installation of new officers occurred.

On Monday, November 27, the delegates and guests were conveyed by special train to Washington, arriving first at University Station, Brookland, D. C. They were met by local committees and escorted to McMahon Hall, where they were formally received by the Right Rev. Thomas J. Shahan, Rector of the Catholic University, and the entire faculty of the university schools. A number of the most prominent women of Washington, including several wives of Cabinet members, and Mrs. Edward Douglas White, wife of the Chief Justice of the United States, assisted in the formal welcome.

After the reception the guests were most hospitably entertained at luncheon at Graduate Hall and at the Sisters College.

In the evening a brilliant ball and reception was given at the New Willard Hotel, at which many distinguished guests from New York, Philadelphia and other cities were present. The sumptuous ballroom of the hotel was taxed to its utmost capacity by 3,000 visitors, the women garbed in exquisite evening costume, the whole scene inspiring and beautiful. Thus ended the convention of 1916.

Visiting alumnae to the convention desire to render a sincere tribute of praise and gratitude to Mrs. Frank Philip Scrivener for her distinguished services and tireless efforts in the work of convention preparations; also to all local committees for their services in the various convention departments. To Miss Ida Hill Bowie, chairman of "Washington Day" entertainment, is also rendered a most sincere tribute of appreciation for her highly successful entertainment programme.

The next convention city will be St. Louis in 1918.



## REVIEWS AND NOTICES

### **Annual Report of the Catholic Schools of the Diocese of Albany, for the year 1915-16.**

Some features of the present report will undoubtedly interest Catholic school officials and educators generally. First among them is the increase noted in high-school attendance in the diocese. "It is the most striking school fact of the year," says the superintendent. There was a total gain of 424 among high-school pupils, a fact which speaks well for an important branch of the school system. Another feature is the criticism of the bi-lingual schools and the enactment of the Bishop regarding them which prescribes that "the language in which instruction is imparted to the children must be English in every school in the diocese beginning even with the infant grade." While religious instruction and devotional exercises may be given in the foreign language, if parents and pastors desire it, the Bishop recommends in his letter to the pastors that "it would be better to conform to the actual language of the country in which the children will live and in which they will have to defend their faith." The criticism of the superintendent and the enactment of the Bishop are based upon conditions provoked by too little English work in the primary grades.

The chief point treated in the report is the value of commercial education in the grades. For the purposes of argument both sides of the question as to whether these courses are worth while or not are discussed, and the conclusion drawn that they are not. The regular grammar courses are considered as sufficient for the grades and the commercial are assigned to the high-school years. While discussing the point a number of very good reflections on teaching the essentials are set forth.

On the whole, the report is a gratifying one, indicating as it does a real growth in the school system of one of our large dioceses. It shows an increase of 475 pupils in the enrollment and of forty-eight instructors in the teaching corps. There are many indications also of internal growth and better organization. The form of the report, however, would be improved, we believe, if a smaller page were adopted and a larger type used for the quoted matter, and the summaries. It would be a more attractive book

of reference for the teachers and the pastors of the diocese who should be familiar with its contents, and it would, we believe, be better adapted to library use. With the increasing number of reports from the diocesan superintendents all of which should, be in educational libraries and readily accessible, the advantages to all concerned of a uniform style and form for report become more evident every year. Perhaps it may not be out of order to suggest that the superintendents take up the point for discussion at some of their future deliberations.

PATRICK J. McCORMICK.

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### **Sixth Report of the Superintendent of Parish Schools, Diocese of Newark, for the year ending June 30, 1916.**

The erection during the year of nine new school buildings at a cost of more than three quarters of a million dollars, and the prospect of seven more, now in the course of construction, may serve to suggest the rapidity of expansion of the school system in Newark as recorded in the latest report of the superintendent. There are other signs of growth also, and these are well expressed by figures. The attendance at schools has increased in all grades: at the end of the year the gain amounted to 1,256, and the increase in teachers was thirty-one. The superintendent has analyzed the figures and pointed out the curious fact that "while there has been a general increase in the number of pupils, a comparative study of the statistics . . . shows that in some of the cities there has been a decrease." It would be interesting to have the explanation of this, which the superintendent does not hazard, for such decreases often occur with the falling off of the Catholic population in certain quarters, as, for example, in the older parishes of cities. The census of the parishes concerned might throw light upon it.

In connection with the statistics, another interesting compilation shows that a much larger number of the graduates of the schools are taking up high school work. As compared with the statistics of 1910-11, however, this increase in numbers does not show a proportionate increase in the number of those entering Catholic high schools. For example, in September, 1910, 188 boys and 167 girls entered Catholic high schools, and in September, 1915, 208 boys and 215 girls, or an increase of sixty-eight was realized, whereas, for the public schools the comparison showed that

there was an increase of 479 entering in 1915 over the number for 1910. It would seem as though more adequate or attractive provision for Catholic high schools is the only answer to the question raised.

The superintendent makes a forceful appeal for a greater number of community inspectors as the most efficient factors in supervising, and also for a trained body of principals. In the latter connection he brings out a point too seldom remembered, viz., the part taken by the principal in the improvement of teachers in the service. "For if we assume," he says, "that an essential condition in the appointment of principals is ability to manage a school, the principal could make the work of teachers, new to their positions, so effective as to minimize, if not altogether eliminate, the transfer of teachers from one school to another. The constant changing of teachers is simply perpetuating and extending a mistake when we merely increase the facilities for applying a remedy while nothing is done to prevent the causes that make the remedy necessary. It is vitally necessary that all principals rise to the full measure of their responsibilities and duties in this important matter of teacher training, of carrying out and amplifying the work that has been done in the Novitiates or Normal training school."

Judging from the various activities described in the report, especially those affecting the improvement of teachers through teachers' meetings and private study, and the civic movements in which the schools have participated, the past year has made a fruitful and gratifying record.

PATRICK J. McCORMICK.

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### Second Annual Report of the Superintendent of Parish Schools of the Diocese of Cleveland for the year 1915-16.

In a certain sense the report of the superintendent of Cleveland is a message to the teachers of the diocese, a message of encouragement and inspiration as well as of direction. It is prefaced by some very wholesome thoughts on the nature of Catholic education, on what differentiates the training of our schools from that of others, and on the relation of the Catholic school to the home. While many of the thoughts are undoubtedly familiar, like truths



in the spiritual order, they need to be repeatedly recalled for reflection and the renewal of the spirit. Their presentation in this case, forceful and in many instances striking, cannot but stimulate and inspire.

The superintendent then proceeds to show the characteristics of the methods to be used in Catholic schools for the study of nature, literature, and art, and it may be said without flattery that his treatment is an excellent demonstration of that correlation with religion and spiritual things which it is the aim of Catholic teachers to achieve in these departments of instruction.

Evidently the superintendent's chief concern, and rightly, is the improvement of the teachers in the service. He recommends continued study for all and urges pastors to supply each school with a teacher's library. The score of books suggested for these libraries make a good beginning for study along professional lines. Other school administrators will be interested in the regulations affecting the approval of teachers lately adopted for the diocese. A complete novitiate normal training and the usual high school course, or its equivalent, will be hereafter required for all new teachers. One need not be a prophet to foretell the good to result from such a diocesan regulation.

Supervision in Cleveland has so far extended only to the second grade, one grade having been taken for organization each year since the superintendent was installed in office. Those interested in the plan of organization and the special methods employed for improving the work of these two grades will be glad to read what the superintendent says of the tests of the work, made at the Second Annual Teachers' Meeting, held in June. "Children from several schools gave each day an exhibition of the work called for in the outlines for the first and second grades. Astonishing results were obtained in sense training, dramatization and singing. A test in reading was given to some children in the second grade. We hoped to make good our assertion that the children of this grade know what they are reading, that it is not a mere calling of words. From those who came for the dramatization four were selected and given seats on the stage. Two of the children were given Third Readers, books they had never seen, and asked to prepare a lesson. Three minutes were allowed for this preparation. Then each child in turn stood before the 650 teachers and read the lessons with an understanding that could

not be denied. The next child was requested to give three minutes preparation to a story from another Third Reader and tell it. She kindly asked to be allowed to read it as she feared she was too nervous to tell it. Her request was granted. The last child told a long story after a preparation lasting five minutes. Not a detail was omitted. These children had not been drilled in this, nor did they know they would be called for such a test. I dared make the test because I felt certain that our method of teaching reading compels the child to see in the words only symbols expressing thought, and that when the thought is suitable to his years he will have very little difficulty at the end of the second grade with the words."

PATRICK J. McCORMICK.

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**Child Labor Legislation in the United States**, by Helen L. Sumner and Ella A. Merritt. Washington: Government Printing Office, 1915, pp. 1131.

This valuable volume contains the text of the Child Labor Laws in force on October 1, 1915, in the United States and its outlying possessions. In the first part of the book there is presented the tabular analysis of the most important legal provisions. In placing this volume at the disposal of editors, lawmakers, educators and school officials the Children's Bureau of the Department of Labor has rendered a signal service. The volume should be in the reference library of all our schools.

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**Vocational Psychology, Its Problems and Methods**, by H. L. Hollingsworth, Associate Professor of Psychology, Columbia University. With a Chapter on the vocational aptitudes of Women by Leta Stetter Hollingsworth, Ph.D., Clinical Psychologist, Bellevue Hospital. New York: D. Appleton & Co., 1916, pp. xviii+308.

To render all our pupils approximately alike on graduation day, to wipe out individual differences and render one pupil as fit as any other to enter any given walk in life is an ideal that is fast disappearing from our midst. Of course, it never could have been strictly adhered to for God never made two children alike;

He has not even made two leaves in the forest, nor two buttercups in all the buttercup meadows identical. Each individual is destined to fulfil a special rôle in creation which none other can fill. While we may not follow this doctrine to its extreme, nevertheless it is becoming increasingly evident that it is becoming difficult for the educator to push aside the Creator's plan and to make men over, not in the image of God but in a graven image of a school system.

As life becomes increasingly diversified, professions and trades and vocations of all kinds become more and more differentiated and call out more and more imperatively for the right men and women to recruit their ranks. The school can do much towards meeting this demand, but God, through nature lays the foundation and it is the business of those into whose hands the development and the destiny of our children are entrusted to help the children to determine their vocations and to help them to prepare in a worthy manner for their life's occupations. A study of children from this point of view is the work of vocational psychology. It aims, in the first place, at enabling teachers and parents to discover the special aptitudes of children and in the second place it aims at pointing out the ways in which these special aptitudes may be most profitably developed and guided towards life's purposes.

The volume before us is a beginning in this direction. The author in his preface, says: "The book is essentially a presentation of the problems and methods of that branch of applied psychology which deals with individual differences in mental constitution. In the present instance, only those differences are considered which may seem to be significant in determining the individual's choice of a vocation or in influencing the selection of workers from a group of applicants or candidates. It is the writer's hope that the book may be suggestive to the individual who seeks to know himself better, helpful to the student and parent who may desire to avoid the wiles of the charlatan, encouraging to the investigator or counselor who is engaged in carrying forward the solution of vocational problems and useful to the practical man who may be mainly interested in surrounding himself with competent associates and employees."

THOMAS EDWARD SHIELDS.



**Practical Biology**, by W. M. Smallwood, Syracuse University; Ida L. Reveley, Wells College; Guy A. Bailey, Geneseo State Normal School. Boston: Allyn, Bacon & Co., 1916, pp. xix+413.

This work starts out with a definition of a number of biological terms and with a classification of living things. From this it passes to a study of a grasshopper in the first chapter. The second chapter takes up the study of other common insects. With these two chapters as a preparation, the study of the protozoa is undertaken in one brief chapter of less than eight pages including the illustrations. With this as a foundation the simple metazoa is taken up in Chapter IV and the coelenterates in Chapter V. This plan has, of course, certain advantages. The children begin work with forms of life with which they are more or less familiar. The material is easily obtained, the microscope is not the sole means of information, etc., but it may be questioned whether it does not lose more than it gains in sacrificing the advantages of continuous development from the simple to the complex. Even if there is some delay incident to learning the use of the microscope this should not be a real obstacle in the case of a high school pupil.

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**Learning to Earn**, A Plea and a Plan for Vocational Education, by John A. Lapp and Carl H. Mott, with an Introduction by Hon. William C. Redfield. Indianapolis: Bobbs-Merrill Co., 1915, pp. xiv+421.

It is notorious that we accept without resentment accusations from our friends which we would combat with all our might if they were made by our enemies or by strangers. The author of the introduction to this volume, speaking from a commanding position as Secretary of Commerce, is in a position to talk of our wastefulness and he does not hesitate to avail himself of his opportunity. After pointing out our wastefulness in material resources he turns to a more vital thing and adds: "The annual toll of those who are killed and wounded by vehicles in the streets of New York alone would dim the records of many a sanguinary battlefield. Many a war has come, has run its bloody course and has ended without as many victims in killed and wounded as our industries show each year." This array of accusation is but an

introduction, however, to the accusation which the Secretary of Commerce levels at our educational follies. Not so many years ago, and well within the memory of men still in active life, a word of criticism of our public schools or their results would have been regarded as high treason, but times have changed mightily in this respect and many of us will listen calmly to the rather terrifying arraignment of Mr. Redfield. "There are ways of wasting, however, very sad ways of wasting indeed, which the above do not include. There is a way of killing the best in life while the body goes on living, and we have been singularly skillful in these injurious processes. It is easy to smile at the savage who sets up his grotesque totem pole, believing that he thereby secures the protection of the friendly spirits, but there are national totems, as well as tribal and individual ones, and there is a certain danger that we may worship them nearly or quite as blindly as the savage at whom we smile. When we look with frankness and without bias at the results in terms of life of what we are pleased to call education, the question will naturally arise whether this thing of which we are so proud is not as respects most of those who are subjected to its processes something of a grotesque totem set on a pole for us unintelligently to admire. . . . We are just beginning to realize that by the failure of some phases of our educational system to meet the living needs of living boys and girls, we are permitting them to enter a sort of death in life which is having most hurtful effects on our community. Our complacency over the value of the common school to our people is being rudely disturbed, for many if not most of our young people emerge from that same common school quite without adjustment to the daily life they must thereafter lead and almost if not altogether without the training fitting them for the work-a-day-world in which they must live."

Had this statement been issued from the pen of an irresponsible demagogue we might, because of its severity, pass it over with silent contempt, but when it is made by a member of the cabinet, whose special duty it is to care for the industrial and practical interests of our people, it behooves us to listen and to satisfy ourselves concerning the justice of the accusation. Many hard things have been recently said about our public schools. The many-sided conflict between the various religious denominations represented in our midst made it seem wise to banish religion from our schools. The firm hope is entertained that if the schools might

not be permitted to prepare children for the life hereafter they could at least prepare them in a worthy manner for this present life. If we are to accept as correct the verdict of Mr. Redfield, our public school systems are preparing our children neither for this life nor the life to come. This, indeed, is surprising. Mr. Redfield promises that the present book contains some measure of remedy for the conditions complained of. This should secure a wide reading for the volume.

"Learning to Earn" will, we trust, be read by many who do not share the gloomy view of our Secretary of Commerce concerning our present educational system. There are many well written chapters dealing with topics of vital interest which may be seen from the following chapter headings; "What are the Purposes of Education?"; "Passing Education Around," "Wherein the Present System Fails," "Industry and Its Educational Needs," "Agriculture and Its Educational Needs," "Business and Its Educational Needs," "Training for the Home," "Vocational Education and Conservation," "Prevocational Training," "The Place of the Vocational School," "Part Time Education," "Extension and Correspondence Work," "The Library and the Worker," "Vocational Guidance," "Training of Teachers," "How Shall the Obligation Be Met?"; "Work and Culture," "Training for Citizenship," "The Ideal School." There is added to the volume a good working bibliography, a list of organizations interested in vocational training, and an alphabetical index. The book seems destined to a useful career.

THOMAS EDWARD SHIELDS.

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**A Short History of Germany**, by F. M. Schirp, Ph.D. St. Louis, Mo.: Herder & Co., 1915, pp. 264.

Interest in history, especially as a high school subject, has grown rapidly during the past few years. That this should be so is not surprising when we consider history from a cultural point of view. Prof. Seeley aptly expressed this aspect of historical study when he said, "It has always been tacitly assumed that the historian is also an economist, an authority on constitutional law, on legislation, on finance, on strategy. Let us go further and recognize that, as the historian is all this, the student of history must prepare himself to be all this—in other words to master all



these subjects. These are the subjects which make the citizen and train the statesman. All the poetic charm which history is losing would be amply compensated if it should acquire in exchange the practical interest that is associated with these subjects." History, according to this well-known authority, holds an important place in the education of our youth. Next to religion it holds the most important place. It can and should be made the center of correlation. The opportunities which the study of history affords for the training of the pupil's imagination, memory, judgment and independent thinking give history its unique place in the high school and college curricula.

Whenever a volume of history has been prepared to give as concise and thorough a knowledge of a country's many-sided development as has been done, within the pages of this volume, we can rightly regard it as a timely and worthy contribution to this branch of educational literature. The territorial, political, social and religious phases of Germany's development have been presented with due proportion and as fully as could be expected in a volume of this size. Dr. Schirp has told the story of Germany's past with the evenly-balanced judgment of a true critic and has unflinchingly exposed and appreciated the motives which inspired the actions of her national leaders. With an unabating interest the reader is carried from chapter to chapter, wherein are unfolded the various forces and factors which have played, for weal or woe, a part in the development of this efficient country.

To the general reader, as well as to the student of history and its allied branches of civics and economics, the appendices, treating of the constitution, the military system and social legislation of the German Empire, will undoubtedly be found as interesting as they are instructive.

For those who desire to learn more about the past of the Teuton's fatherland, we recommend this timely and inexpensive volume. Its perusal will do considerable towards making the wish of its author a reality. The wish referred to or, rather, the hope of its fulfillment, is one of the praiseworthy purposes of this volume. It is, in the author's own words: "May this little work make friends throughout the length and breadth of our country and help towards creating a better understanding and appreciation of a people which has always proved a true friend of the United States."

LEO L. McVAY.

**Diet for Children**, by Louise E. Hogan. Indianapolis, Ind.: Bobbs Merrill & Co., 1916. Price not indicated.

Written by one who has given many years of her life to the study of children, who has to her credit many contributions to this highly important subject, and who generally is recognized as an authority in the field, this present book by Mrs. Hogan is cordially welcomed and recommended. It covers the question of what constitutes the proper diet for children of various ages, in a very complete and very sensible way. What foods to give children, and at what times, is set forth clearly and simply. Pure food and its value comes in for adequate discussion, and in fact the whole book is of practical interest. Menus and receipts are given in profusion, on the basis that each child is a law unto itself in its dietetic needs. It is certain that all who are in any way concerned with the care of children will find the volume of no little interest and helpfulness.

THOMAS QUINN BEESLEY.

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**New World Speller, Grades Three to Eight**, by Julia Helen Wohlfarth and Lillian Emily Rogers. Yonkers-on-Hudson: World Book Co., 1916, pp. viii+288.

The same criticism passed on the First Book of this series is applicable to the present volume. The work is essentially reactionary and founded on a misapprehension of the psychological principles involved in spelling.

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**Elementary Civics**, by Charles McCarthy, Ph.D., Litt.D. Legislative Reference Librarian Madison, Wis.; Flora Swan, A.B., Director of Practice, Public Schools, Indianapolis, Ind.; and Jennie McMullin, A.M., Legislative Reference Library, Madison, Wis. New York: Thomas, Brown & Co., 1916. Pp. ix+232.

This book is intended as a text-book for the upper grammar grades or first year of high school. The underlying purpose of the book is to give the children an appreciation of the difficulties that had to be overtaken before men could learn to live together advantageously in the hope of giving them a keener appreciation of the advantages of our present development and to awaken in them a desire and a resolve to cooperate in the further uplift of society. The book does not deal with the usual stereotyped topics that one would expect in a text-book on civics.

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## THE CATHOLIC CHURCH AS AN EDUCATIVE AGENCY

In the twenty-eighth chapter of the Gospel according to St. Matthew, after narrating the facts concerning the death and the resurrection of Jesus Christ, the evangelist gives the charter by which the risen Christ constituted the Church the greatest teaching agency of all times: "And Jesus coming spoke to them, saying: All power is given to me in heaven and in earth. Going, therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: And behold I am with you all days, even to the consummation of the world."

The history of Christian civilization is the record of the fruitage of this act by which Jesus Christ constituted His Church an infallible teaching agency and endowed her with the right and imposed upon her the duty of governing the children of the kingdom and of ministering to them sacramental graces.

Through the exercise of these divine prerogatives, the Church saved whatever was worthy in pagan civilization; she civilized the nomad and the barbarian; she lifted woman to a place by man's side; she protected the weak against the strong; she developed the ideals of chivalry; she created the fine arts; she became the prolific mother of schools and universities and established the great ideals of Christian life. For an outline of the achievements of the Church in these fields, the reader is referred to the Catholic Encyclopedia. This chapter must be confined to the consideration of some aspects of the Church as a direct teaching agency. The schools created or controlled by the Church will receive attention in subsequent chapters.

In the first place, it is to be noted, among the characteristics of the Church as a direct teaching agency that her mission is to all men: it is not confined to one sex or to one nation or to the immature, but includes the young and the old alike without distinction of color or race or nation. It is the only educative agency that claims to exercise the teaching function towards all mankind. The ordinary school is confined in its scope to the needs of the young. The home limits its educational function to the members of the family. The educational activity of the state is limited by national boundaries. But the Church transcends all of these limitations as she puts forth her energies and exercises her divine prerogatives for the earthly well-being and the eternal salvation of all men in obedience to the commission: "Going therefore, teach ye all nations."

The universality of the Church's mission to teach demands in her a high order of flexibility or plasticity without which she could not reach the minds and hearts of all men and bend them to the yoke of the Gospel. In what does this plasticity consist and wherein does it reside? The Apostles, who were the Church's first official teachers, were men of very limited education and they could not have been expected of themselves to solve this problem, but their reliance was on the power committed to them from on high and their achievement is the joy of all the children of the Church and the admiration of all social students outside her fold. Owing to her wonderful plasticity, the Church finds herself at home in all nations, at all times and under all forms of government.

Macaulay, while refusing to accept the Church's teaching, could not withhold his admiration for her wonderful plasticity. His tribute has become a commonplace but it still deserves the earnest consideration of all educators who would endeavor to heighten the plastic power of the educational institutions over which they wield influence: "There is not, and there never was on earth, a work of human policy so well deserving of examination as the Roman Catholic Church. The history of that Church joins together the two great ages of human civilization. No other institution is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when cameleopards



and tigers bounded in the Flavian amphitheater. The proudest royal houses are but of yesterday, when compared with the line of the Supreme Pontiffs. . . . The Papacy remains, not in decay, not a mere antique, but full of life and useful vigor. The Catholic Church is still sending forth to the farthest ends of the world missionaries as zealous as those who landed in Kent with Augustine, and still confronting hostile kings with the same spirit with which she confronted Attila." Historians and sociologists from Macaulay's time to our own have vied with each other in paying tribute to the wonderful educational work achieved by the Catholic Church.

The plasticity of the Church as a teaching agency is not to be found in changeableness or fluctuation in the doctrine which she teaches. The doctrinal content of her teaching was fixed for all time in the charter through which she received her teaching commission: "Teaching them to observe all things whatsoever I have commanded you." As age succeeded age, the Church crystallized out in definite and unchanging form many of the fundamental truths committed to her ministry. These dogmas must be accepted without change or modification by all who enter her fold. For her power to reach all men, therefore, she relies, not upon the intrinsic appeal of her doctrines, which must be received on authority, so much as upon the fruits of her life and work.

A typical instance of the way in which the Church's teaching finds access to the minds of thinking men of our own day may be seen in Frederick Wilhelm Foerster, who began his career in a circle of thought and influence widely removed from that maintained by the Church. In a sketch of his career given by Dr. Booth in the Introduction to his translation of the *Sexualethik und Sexualpädagogik*, we are told of Foerster, "On completing his university course, he felt that his education had been too abstract, too academic, and that he was not sufficiently in touch with real life. He was thus led to throw himself into the study of social questions at first hand, not only in Germany, but also in England and America. His sympathies were at first strongly socialistic (he was even imprisoned for the cause), and he remained aloof from all forms of religion; but with increasing experience he came

to regard socialism as deficient in moral and spiritual insight. He perceived that truly to uplift the people something more is necessary than a rearrangement of material conditions, something more, too, than the rather vague humanitarianism of the socialist. . . . Totally uninfluenced by any religious training or by any atmosphere of belief, but following only the inner necessities of his own social and educational work, Foerster drew nearer and nearer to Christianity, until, after a still further development, he became convinced that the Christian religion was the sole foundation for both social and individual life. He thus came into sharp conflict with many of his former associates, who advocated secular education and wished to set religion aside as controversial and non-essential. To them he addressed the following words (in an article written in September, 1909): "To me the Christian religion is not a mere matter of taste, an affair which has nothing to do with the fundamentals of life; rather do I adhere fully to the words of the Apostle: "For other foundation can no man lay than that is laid." Am I to keep silent about this? Am I to leave untouched that which is to me the central fact of all, in order to devote my attention to what is merely non-committal although I clearly see that it is a disastrous delusion for the educator to regard this neutral basis as in itself sufficient?"

"It will at once be obvious that in Foerster's development we see a remarkable illustration of some of the most significant tendencies of the present age: for example, the movement from materialism towards religion and the reaction against intellectualism. Foerster is one of those figures, who, at a period of transition, stand above the shifting and transitory opinions of the crowd and with unwavering hand point out the path of future progress. As Rudolph Eucken says, in *The Meaning and Value of Life*: 'A paralyzing doubt saps the vitality of our age. We see a clear proof of this in the fact that, with all our astounding achievements and unremitting progress, we are not really happy. There is no pervading sense of confidence and security. . . . Alternative systems, alternative ideals, fundamentally different in kind, solicit alike our adhesion.' In common with Eucken, Foerster has long been keenly sensitive to the doubt and

indecision of the modern world. His educational work, in particular, has forced upon him the absolute necessity for a firm basis, a clear positive ideal, a center around which all the activities of humanity can be grouped. He perceives that, after generations of a too exclusive occupation with outward and technical progress, accompanied by a serious neglect of inner life, we now stand in need of a moral and spiritual consolidation. Our attention must be diverted from the external to the internal needs of man. Once let men turn with sufficient earnestness to the central and inner problems of our existence, and Foerster is convinced that Christianity will stand forth as the only true foundation of our whole life and civilization."<sup>1</sup>

A part at least of the wide acceptance of the Church's teaching is to be found in the divine guarantee of its truthfulness: "And behold I am with you all days, even to the consummation of the world." The Catholic who accepts the teaching of the Church as infallible, finds in it a secure and unchanging foundation for his conscious life. His intellect finds a light in which to trace the varied phenomena of the world back to their single source. His will finds a law to which it may with dignity yield obedience, and his emotions find an object worthy of their undying fidelity.

The suitability of the Church's teaching to men who differ widely in disposition, temperament and training, and who live in widely different environments, is not to be found in the diverse truths which the Church holds in her custody and metes out to each according to his need, so much as in the fact that her teaching reaches the ultimate springs of human life and deals with those things which belong in common to all mankind. Her teaching aims at bringing to functional activity in each individual those deep underlying principles on which all civilizations rest.

If the Church be contrasted with the school, another of her characteristics as a teaching agency will at once come into view. The school aims at giving a preparation for life; its efforts are chiefly confined to children and youths, but real advance in civilization is made chiefly

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<sup>1</sup> Foerster, *Marriage and the Sex Problem*, New York, 1912, p. v ff.



by adults in the conduct of the affairs of adult life. The secure advances gained by adult thinking and adult activity are committed to the schools to be transmitted to each succeeding generation. The Church's mission, on the contrary, is for life and for adults even more than for children. Her aim is to furnish insight to the individual in the midst of his perplexities; to assist him to recover from the results of his mistakes and blunders and to lead him along the pathways of peace and perfection. Without the guidance furnished by the Church, the movements of the social body are left to chance, to the blind leading the blind, and we find as a consequence that the ebb and flow of thought and feeling seldom give correct indications of the direction in which real progress lies.

Our busy world is peopled with grown-up children who still stand in sore need of authoritative guidance which can only be supplied from above through the channels of divine revelation and through divinely constituted authority. The Church finds it necessary to prepare her little ones for entrance upon adult activities, and she does part of this preparation through her direct teaching ministry, but the major portion of it she confides to schools which are conducted in harmony with her educational aims.

X The doctrines which the Church is commissioned by her Divine Founder to teach abound in mysteries which transcend the grasp even of the most highly developed human intellect; nevertheless, the Church has found it written in her duty to teach to the rude and ignorant and to the little child no less than to the savant, the doctrines of creation, of the Trinity, of the Incarnation, of sin and redemption and of an undying life beyond the grave where each individual will receive of joy or of punishment according to his merits, and to teach these doctrines in a manner which will render them effective in guiding all their activities. That she has succeeded in doing this down through the ages, when confronted with nomadic hordes and unlettered populations, no less than when exercising her teaching functions in the halls of universities and in Ecumenical Councils, is high testimony to the value of the methods which she employs. This achievement renders it advisable for the student of education, no matter what may be his belief or unbelief, to examine dispassionately the elements of the teaching

process which have contributed in so large a measure to the creation and perpetuation of the culture and civilization which it is the aim of all educational systems in our midst to transmit.

The Church exercises her teaching function through the deliberations of her Councils and the formal definition of her dogmas; she teaches through her official literature and the decisions of her courts and congregations; she teaches through the personal life and example of her saints, living and departed; she teaches through her art and music, through the administration of her sacraments and through her liturgical forms no less effectively than she teaches through her schools. The Church teaches through many channels, but the principles underlying her methods are always the same. They were bequeathed to her by her Founder as an essential part of the trust which works unfailingly for the salvation of the world. Through the development of the pedagogical sciences, we are gradually coming to recognize the nature and validity of many of these principles and we are endeavoring to embody them in current educational methods, but if we would study them where they may be found functioning in their highest efficiency, we must turn to the Gospel and to the organic teaching of the Church.

The Church, in her teaching, reaches the whole man: his intellect, his will, his emotions, his senses, his imagination, his aesthetic sensibilities, his memory, his muscles, and his powers of expression. She neglects nothing in him: she lifts up his whole being and strengthens and cultivates all his faculties in their interdependence.

On feast days and Sundays she gathers her children into her temples and directs their worship of God. Old and young, rich and poor, the learned and the unlearned, are commanded alike to be present, not only that they may pay to God their tribute of worship, but that they may receive grace and enlightenment on the things which most concern them in the conduct of the affairs of life and in the attainment of life everlasting.

From the pulpit, her priests instruct her children, using the familiar forms of speech to bring home to each the great fundamental truths which were preached by Jesus Christ for the salvation and redemption of man. The Gospel is read and the faithful listen to the words of the

great Master Teacher and are charmed and held by the power and beauty of His parables, and then the congregation listens, in the epistle of the day, to the words of instruction directed by the Apostles to the congregations which they had formed and taught to walk in the footsteps of Christ. The priest is forbidden to preach himself or to desecrate the pulpit by the introduction and display of mundane learning. His duty is to break to the children of the Church the Bread of Life which Jesus Christ brought down from heaven. It is his blessed privilege to teach as one having authority, for the message which he is sent to deliver is the message which was entrusted by Jesus Christ to His Church, "Teaching them all things whatsoever I have commanded you."

While the Church thus embodies in her teaching in a preeminent degree the principle of divine authority, and while she makes her appeal through the doctrine and the method of its presentation, which were entrusted to her, she does not confine her teaching function to reading and preaching to her people. Her liturgical functions themselves have a teaching power of a high order. The very edifice in which Catholic worship is conducted points heavenward and tends to gather up the successive generations of the Church's children into solidarity; it carries the mind back to the days of the basilica in ancient Rome and to the ages of faith which flowered forth in the mediæval cathedrals; memories of the past look out from chancel and reredos, and the noble and disinterested deeds of the saints are called to mind by the stained glass of her windows and by the pictures and statues which adorn her temples; the stations of the cross recall the great tragedy of Calvary with its story of love and self-oblation, while the tabernacle draws all hearts to Jesus in the Sacrament of His love.

The cloud of incense carries the mind of the worshipper back to the smoke of sacrifices which arose from the altars in ancient days of darkness and of struggle and of Messianic longing and help to bring home a realization of the meaning of the great sacrifice of redemption. Its perfume reminds the worshipper of the sweetness of prayer, and its ascent indicates the way in which man is lifted up to heaven through the ministry of prayer and worship. The music from her organ and from her chanters stirs



the feelings and the emotions of the worshipper and directs them heavenward that they may harmonize with the uplift that is being experienced by all of man's conscious life. Nor is the worshipper permitted to sit back and be a mere witness of this liturgical drama. He constitutes a living, moving part of it, by his song and his prayer, by his genuflection and his posture, he enters into the liturgical action which, in its totality, shows forth the divine constitution of human society by which man is made to cooperate with his fellow-man in fulfilling the destiny of the individual and of society.

In this manner of teaching there may be plainly traced many of the recognized fundamental principles of education. We find here embodied sensory-motor training, the simultaneous appeal to the emotions and to the intellect, the appeal to the memory of the individual and of the race, the authority of the teacher and the faith of the hearer, and the principles of cooperation and of imitation.

That the educators of today have lost their understanding of this great educative function is due in large measure to the revolt of the sixteenth century. In order to escape from the influence and control of the Church, the reformers set to work to frighten the people away from the fascination of her teaching and of her worship and in doing so they went counter to the great fundamental principles of education through the exercise of which the Church had succeeded and has succeeded even to the present hour in preserving in the lives of her children the great doctrines of revealed truth, not merely as apprehended by the intellect or stored in the memory, but as the living, active forces in their lives which lead them to prayer and to worship, which lead them to make their sacrifices, to offer their oblations, and to remain loyal to the Mother of civilization.

Psychology is revealing to the educators of today the fact that a conscious content strictly confined to the intellect lacks vitality and power of achievement. Every impression tends by its very nature to flow out in expression, and the intellectual content that is isolated from effective consciousness will be found lacking in dynamogenic content because it has failed to become structural in the mind and remains external thereto. From the

evidence in this field, we may safely formulate as a fundamental educative principle that: the presence in consciousness of appropriate feeling is indispensable to mental assimilation.

While there is a widespread recognition of the validity of this principle, it has been found difficult to embody it in the working methods of the school. Attempts to do so are, of course, being made with greater or less success, but he who would see its perfect embodiment must turn to the organic teaching of the Catholic Church.

Not only does the Church embody this principle in her liturgy, in her prayers, and in the devotions which she encourages the faithful to pay to her saints, but she carries it into every phase of her teaching. She watches over the unfolding life of the child and the youth and the adult and at each great emotional epoch she implants the germ of a great truth and of a guiding principle of conduct which is calculated to shape the newly forming phase of conscious life in accordance with the Divine Model. For illustration of this we may turn to her sacramental system.

Her seven sacraments are seven divinely appointed channels of grace through which her children receive assistance from on high for the building up of supernatural virtues and for the development in their souls of a Christian character, but the Church also utilizes the sacraments as educational agencies to implant in the souls of her children at appropriate times the germs of the divine truths that will guide them safely through this world of darkness to the portals of eternal life.

When race instinct stirs to their depths the hearts of the father and the mother and fills them to overflowing with joy because a child is born to them, the Church brings the child to the baptismal font and in the presence of the rejoicing parents she claims a new life for the realms of light. Hand and foot, eye and ear and tongue and budding wisdom, are all claimed for the service of God and for the higher life of the soul. Joy is the dominant tone in the ritual of the baptismal ceremony. The evil one and his machinations are banished, the fetters of sin and of a material world are stricken from the child's soul, the heavenly Father is called upon again and again to protect with loving kindness and to nourish with the food of heavenly wisdom the soul that is just beginning its

earthly career. Hope and joy and eternal life are promised in the name and through the merits of Jesus Christ. While the babe is being regenerated by the saving waters of baptism, while Divine Grace is being infused into his soul, the Church, through her baptismal ceremony with its symbolism and the lessons of its ritual, implants in the hearts of the parents the great fundamental truths that must guide them in the endeavor to bring up their child to a life of virtue and in their efforts to teach him to walk in the ways of the Lord.

As the child in his seventh year emerges from the life of instinct into the great puzzling outer world, while his mind is still full of questioning wonder and principles and fundamental laws are for him shrouded in obscurity and seeming to blend into their opposites like the colors of the sunset sky, the Church leads him into the confessional and with loving kindness helps him to read his riddles and to master the great fundamental principles which must govern his conduct.

Nor does her ministration cease with the enlightenment of his conscience. His emotions need organization and direction and this, too, she supplies. Nature prepares the little girl at this period through her doll play for future motherhood, and the Church assists both the boy and girl in adjusting themselves to the dawning of emotions and passions which trouble the quiet of their souls without declaring to them their meaning or their ultimate function. At this juncture, the Church leads the children to the communion rail and in the midst of flowers, bridal wreaths, lights and music, accompanied by all the joy that breathes in her ritual, teaches them the great lesson of love for Jesus and for fellow-man; she teaches them the deep truth that disinterested love is the key to the world of emotion and passion that is stirring the depths of their souls. She impresses upon them, in a way that they will never forget, that all love that harmonizes with the love of God and fellow-man, all love that is founded on truth and justice and that is permeated with the spirit of generous self-sacrifice, leads to joy and gladness; whereas the passion that, ignoring the rights of others and the welfare of society, is blinded by selfishness and out of harmony with the love of God and fellow-man, leads to wretchedness here and to eternal misery hereafter.



Moreover, the Church is not content with her own direct and official teaching in this matter. She calls upon the parents and friends of the child to join with her in filling his soul on the happy occasion of his First Holy Communion with such joy and sweetness that it will leave a strong and abiding memory with him to the end that, in the stress and storms of temptation and passion which will break over him later on, he may return again and again to the Sacred Banquet and there renew in the love of Jesus Christ his strength for the combat.

With the advent of adolescence, the flow of emotion is towards independence of action, towards individual responsibility, and towards the necessity of fighting, if need be, for the maintenance of ideals. This may be seen in the boys' growing willingness to fight for his honor and for the honor of father and mother and of home and country. The Church takes advantage of this epoch in the emotional life of the child and, through the administration of the sacrament of Confirmation, in the joy of Pentecost renewed, fans his courage into flame, impressing upon him the truth that while it is manly to fight for one's honor and one's home, and honorable to die for one's country, there rests upon him a still higher obligation to fight for the honor of his Heavenly Father and to die, if need be, for the Kingdom into which he was born by baptism and in which he is continually nourished by the love of Jesus Christ.

The Church, in her teaching, does not fail to take advantage of the transition from youth to manhood. As maturity approaches, the bonds of family solidarity are gradually dissolved, while the young man and young woman are brought face to face with life and are called upon to take their part in the social world and to make their contribution to the welfare of the race. The Church studies them and treats them according to their needs. If she finds that the race instincts in them are strong and that in their hearts the cry for home, for wife or husband and children is louder and clearer than any other call, she blesses them and in her nuptial Mass, while pouring out to them her sympathy and her joy, she engraves upon their minds, filled with enthusiasm and lofty ideals, and on their hearts, overflowing with love, the lessons that will help them to make their many sacrifices in order that

they shall be two in one flesh and that they may bring into the world children and educate them for heaven.

If, on the other hand, she finds that as maturity approaches a call to the higher life is felt and that the tide of youthful ardor turns towards wider fields of action and towards closer union with the Saviour and Redeemer of the world, she leads them into her sanctuary and shows them how their lives may be rendered enduringly helpful by being interwoven with the lives of their fellows in religious organizations which work unceasingly for the uplift of the race to higher spiritual levels. Finally, for such of her sons as feel themselves called to share intimately in the priesthood of Jesus Christ, and to be the bearers of succor to those who labor and are heavily burdened, the Church offers the Sacrament of Holy Orders. In each and every case, whether in the ceremony of religious profession, or in the conferring of Holy Orders, the ritual of the Church breathes solemn joy. On these occasions the Church appeals to all that is best in the candidate, and in his soul, glowing with zeal and enthusiasm, she implants the great fundamental truths that must guide him and support him through all the coming years of labor and of patient endurance.

At the last, when death calls a child of the Church to his reward, she is by his side with the sacrament of Extreme Unction to close his senses to the sights and sounds of this world and to open to him the portals of that larger life to which there shall be no end, and in his heart, stirred with deep emotions in the presence of the coming change, and in the hearts of relatives and friends, softened by grief and sympathy, she reaffirms the great fundamental truth that we are in this world as wayfarers and as children far from home.

The Church, through all the forms of her organic teaching, aims at cultivating feeling, but she does not allow her teaching activity to culminate in feeling, which she values chiefly as a means to an end; she employs it to move to action and to form character and she never leaves it without the stamp and the guidance of intellect. As the feelings glow to incandescence, she imparts to them definite direction and animates them with a purpose which, after the emotions and the feelings subside, remains as a guiding principle of conduct.



The Church's method of employing the imitative tendency of child and man to lead them step by step, up out of the valleys of sense into the realm of the spiritual life, is characterized by the same wisdom and deep insight into human nature that marks her dealings with feelings and emotions.

The infant's conduct is governed by instinct. As he progresses from infancy through childhood towards adult life, the control of his conduct is gradually assumed by his intelligence and free will, acting in the light of individual experience, gained for the most part through imitation. Whosoever, therefore, would control the conduct of the child and shape the character of the adult, must achieve his end, in large measure, through the proper use of the imitative tendency which forms so striking a characteristic of human life in all its stages of development. The human individual tends to copy in his own life the character and the actions of those whom he reveres and loves. As light is lit from light, so virtue springs from virtue, and through imitation noble deeds multiply themselves in the lives of others. But, unfortunately, imitation is not limited to the propagation of virtue; it is equally potent in transmitting vice and in multiplying evil deeds; hence the necessity of controlling the imitative instinct in the light of a larger experience and a higher wisdom than that possessed by the individual. In this respect the Church brings to her task the long experience of the ages and the wisdom of supernatural guidance. The conformity of her methods to the nature of the imitative phenomena is becoming increasingly clear in the light of our growing knowledge of psychology.

The extent of imitative activity varies among different individuals and in the same individual at different times. It is greatest in the early days of childhood and diminishes progressively with the advancing years, but it remains a potent factor throughout life for even the most independent of thinkers.

Imitation in man is governed by two laws, one of which controls its intensity, while the other determines its direction. The former of these laws alone is operative in early childhood where intense imitation without fixed direction may be observed. The latter law gradually emerges as ideals are built up through imitation of selected models. These laws may be formulated as follows:



I. The strength of the imitative impulse is in inverse ratio to the distance which the imitator perceives to exist between his chosen model and his present conscious power of achievement.

II. In any line of human endeavor, the model that is in most complete harmony with the experience of the imitator and that embodies his ideal of perfection in a given direction serves to orientate his imitative activity.

The infant, having no ideals to fix the direction of his imitation and no moral standards by means of which he may discriminate between good and evil, imitates the conduct of those around him without thought of the results which such imitation may have upon himself. If he seems to evince a preference for evil in the models of his choice, such preference is not due to the imitative phenomena in itself but to the instinctive tendency to revert to primitive type. This tendency may find its explanation in the doctrine of recapitulation or in the transmission of acquired characteristics, or in a process of selection. Whatever the explanation may be, the fact that the tendency exists and that it is at times very pronounced are only too evident and they must be taken into account in our dealings with the child.

The incubator chick, during the first couple of days after its emergence from the shell, will instinctively answer the cluck by which the mother hen calls her little ones to share in the food which she has found for them, but if the cluck is not heard for some days, the instinct is lost and the call, coming later, will not be responded to.

From this illustration, we may learn that an instinct may be suppressed by denying it opportunity to function when it first appears. Now, the culture epoch theory urges that opportunity be provided for the child to act out all the savage ways of his savage ancestors, but the Catholic Church adopts an opposite course. She, following in the footsteps of her Divine Founder, insists that the child be protected from exposure to evil and that he be provided with suitable models. In her eyes an evil deed is doubly evil when performed in the presence of the defenseless child or when it is allowed to spread its contagion through publicity of any sort. The adult may, indeed, take measures to protect himself, while the peculiarly helpless condition of the child makes a strong

appeal for protection, and the Church continues to point out in the words of her Divine Founder, the punishment which a refusal to heed this appeal entails: "He that shall scandalize one of these little ones that believe in Me, it were better for him that a millstone should be hanged about his neck and that he should be drowned in the depths of the sea."<sup>1</sup>

The Church stresses the obligation that rests upon each one of us to edify his neighbor, and she provides all her children with models of sanctity which are so close to them that the imitative tendency in its intensity may secure adequate imitation, while she holds up before their eyes, as the ideals which must give direction to all their imitation, the lives of Jesus and of His Blessed Mother. Hence she lifts to her altars saints taken from every walk of life: from childhood and old age; from the hovels of the poor and the palaces of the rich; from among savage tribes and civilized nations; from among the unlettered and the savants. Her offices, day by day, recall the heroism and the saintly deeds of a multitude of her children who thus continue to exert their influence upon child and man in leading them towards the perfect model of human conduct—Jesus Christ.

In thus utilizing the imitative impulse as a means of uplift and of salvation, the Church is following in the footsteps of Christ and of His apostles. The mandate to imitate was frequently on the lips of the Saviour: "Be ye therefore perfect as your Heavenly Father is perfect," "But everyone shall be perfect if he be as His Master." "If any man will follow Me, let him deny himself, take up his cross and follow me." "As the Father hath sent Me so I send you;" "This is My commandment, that you love one another, as I have loved you." The Apostles evinced a similar reliance on the principle of imitation: "For yourselves, know how ye ought to follow us;" "To make ourselves an example to you to follow us for unto this you are called: Because Christ also suffered for us leaving you an example that you should follow His steps."

It is not surprising, therefore, that the Church should hold among her most precious treasures the concrete embodiment of high truths and noble virtues in the lives of her confessors and martyrs and in the lives of her

<sup>1</sup> Matt. xviii, 6.



children of every rank and condition. She intensifies the imitative impulse by teaching her children to love and admire Jesus Christ and His saints whom she constantly keeps before their eyes as the models which should control their imitative activity both in its intensity and in its direction. She commands each one of her children to edify his brother by the example of his conduct, and places a special obligation upon those who are called to her ministry or to membership in her religious families to edify the faithful by their disinterestedness, their obedience to law and their lives of self-conquest.

The science of education is stressing more and more the principles that the preservation of unity and continuity in the developmental processes demand that the instincts and reflexes be utilized as the bases of habits, that the preservation of symmetry in the developing mind is necessary both to culture and to productive scholarship, that the development of the will and of the aesthetic faculty, and the cultivation and control of the emotions, no less than the training of the cognitive powers, are necessary to culture, that the remedy for materialism may be found in the methods of study and teaching, no less than in the content of the curriculum, and that the power of adjustment to a rapidly changing environment fixes the measure of human vitality.

The embodiment of these principles in Christ's method of teaching is obvious. He constantly appealed to the emotions and instincts, to the love of parent for offspring, to physical appetites, to human ambitions, to the desire for wealth and power, and He makes these purely human tendencies lift the soul into an understanding of the higher truths of revelation. He appealed to the whole man and developed every faculty by which the soul is endowed. He did not let the minds of His followers rest in dry formulae, or in the things of sense which He constantly used to lift up the mind to a view of immaterial truths. He always adjusted Himself to the attitude of His followers and answered the questions that formed themselves in their minds.

These and similar educational principles have, without being understood by her children, always animated the organic teaching of the Church. They were all clearly embodied in her ritual and in her life during the darkest



hours of the ninth century, as they were during the brilliant centuries that were adorned by the Fathers and by the Schoolmen.

Those who left the fold of Christ during the sixteenth century carried with them as much of human science as was possessed by those who remained in the bosom of the Church. No longer guided by the spirit of the Church, the reformers abandoned these principles; they suppressed feeling as an unworthy accompaniment of revealed truth, accusing the Church of idolatry; they extinguished the lights on her altars and banished the incense from her sanctuaries; they broke the stained glass of her windows and the images of her saints; they suppressed her sacraments and her ritual; ignorant of the laws of imitation, they would have neither guardian angels nor patron saints; not knowing the vital necessity of expression, they taught that faith without works was sufficient for salvation; with the warning of the apostles ringing in their ears, "the letter killeth it is the spirit that quickeneth," they accepted the rigid standard of the written word in lieu of the living voice of the Church.

As a consequence of their failure to embody these educative principles in their teaching, revealed truths were extinguished one by one in their midst, thus leaving the descendants of confessors and of martyrs wandering in exterior darkness, where, like the Children of Israel, they were compelled to make bricks without straw. But the day of salvation is at hand. Delving in the natural sciences, the children of this generation are gaining a clearer realization of some of the laws that underlie the life and growth of the mind, and lifting up their eyes they find these laws embodied, perfectly, in the organic teaching of the Catholic Church, which like a cloud by day, and a pillar of fire by night will lead them back into the Kingdom.

## TRAINING FOR CHARACTER

Dr. John Hilken, President of Princeton University, is reported to have said in a recent interview: "If I were asked to name the greatest defect of the present undergraduate, I should say it is his tendency to postpone until tomorrow the work of today." Now this "tendency" is but a symptom of a very widespread disease. It is the sort of "white plague"—insidious, more or less infectious and, when chronic, well-nigh incurable—which I have called the spirit of compromise.

The Catholic teacher, in particular, who has been trying to develop in her pupils, rectitude of judgment, and strength of moral control, will readily agree with me that here is one of the chief obstacles to success. And, since we must combat this moral malady chiefly by preventive measures, since treatment to be successful must be begun in the very earliest stages of the disease and must be kept up long after the most obvious symptoms have disappeared, it is most important that the teacher be able to recognize its symptoms, that she know the origin, life-history and habits of its germ and, above all, that she be convinced beforehand of the dangerous nature of this ailment. For, like the physical disorder with which it is analagous, this moral decline may disguise itself in a way which would deceive any but the expert diagnostician. The children who are most in danger of contracting the disease are just those bright, amiable, conciliating characters whom everybody loves.

The young teacher is sometimes surprised to see the wise old educator smile indulgently when told about the fractious, rebellious child who has tried our patience almost to the breaking point. She has known this same Superior to shake her head sadly over the amiable self-indulgent—but easily repentant—girl whose faults we are ready to condone. "Mary has promised to do so well in future—and, then, I believe she does not mean to do wrong. She is so good-natured!" we urge. But somehow that happy, future day does not come. Without meaning to do wrong, our "good-natured girl" does not seem to be capable of ever doing decidedly right. Today all her omitted themes have been written out neatly and handed in. "Mary has turned over a new leaf," says, hopefully, the teacher of Composition. Alas! The exercises in Latin or in Mathematics have been wanting in today's work. That sudden burst of industry in the Composition class was just meant to satisfy, for the time, that particular teacher. Mary has *not* turned over a new leaf. She has simply effaced some of the blots from the old and is content with the unsightly page. In other words, she has effected a compromise with her conscience and is quite comfortable.



And it is not only in the class-room that these danger-signals may be noted. Mary would not steal (what a horrible suggestion!). But Mary borrows freely and frequently. And Mary often forgets to return what she has borrowed. Mary would not lie (another ugly word!). But Mary often dissembles, evades, prevaricates, flatters. Mary does not hesitate to cheat at play or game. "It matters so little who wins!"—Mary would not cheat in an examination. But she has no scruples about handing in, as her own work, the weekly essay which has been written, in whole or in part, by a companion. Mary is fast acquiring the habit of compromise. When this spirit will have invaded the vital organs—that is, when she has come to persuade herself, even in her moments of self-examination, that these are only little things—when she has got so far as to carry her habit of compromise into the performance of the most sacred duties; then Mary will be, humanly speaking, incurable.

In the high-school student such as we have been considering, the disease is probably chronic or fast tending to become so. Without a miracle of God's grace—a series, indeed, of such miracles—a perfect cure cannot be effected at this stage. Something may be done, however, towards checking the progress of the disease if the patient can be got to understand and appreciate the dangerous nature of her malady. In most cases it will be found that the root of the evil is a highly developed selfishness. Appeals to her sense of justice, the injury such shirking of duty may do to society, to her parents—whose money she is wasting, whose hopes she is deceiving—have little weight with such a character. A complete failure in an examination, a notable injury of any kind to *herself* resulting from her habit of compromise, may be the occasion of a real awakening. At such a time the wise and kind teacher may be able to get the pupil to consider the moral lesion which has caused her such a humiliation and, prayer aiding, treatment may be accepted. One can, at least, encourage and sustain. For the work of upbuilding such a character will require infinite courage and patience, even under the most favorable conditions.

Generally, however, these providential failures do not happen. If, as is usually the case with this kind of character, our student has that sort of facile cleverness which, in spite of daily neglect of duty, carries her with a certain degree of success through her examinations, there is little left to work on. And we must not hope for much help from the parents of such children. Likely as not they will blame the teacher for Mary's shortcomings. "Mary is such a charming girl—so intelligent—and *so affectionate and obliging.*" And then the admiring mother regales you with the



faithfully recorded story of "sacrifices" which Mary has made on this or that occasion "to please a friend, a brother or sister." But look a little deeper into those examples of heroic virtue. Remember that love is blind. You will find, after all, that Mary's home-life is of a piece with her class-history. She has sacrificed on those occasions—not, indeed, her own self-indulgence—but some duty or principle of vital importance. When she sat down to amuse her sick brother for twenty minutes yesterday she was sweet and amiable to a fault—to a grave fault, perhaps. For did she not thus make it impossible to be in time for Mass. And yesterday was Sunday. Mary has, I fear, some of those sham virtues which a witty French writer has called "*des défauts charmants*."

When a girl such as Mary leaves our school to take her place in society, her habit of compromise will be strengthened by every breath she breathes. "It is fashionable nowadays," says Father Elliott, "to characterize as puritanism the uncompromising rectitude which says, 'No!' to everything and everyone that tries to interfere with the practice of our duty. It is the tendency of the times to require us to be 'liberal'—generous in giving to others not only what belongs to us, but also what belongs to God. Just as the Church is asked to make her creed broad enough to include every shade of belief and disbelief short of atheism, so, in our individual mode of life, in our everyday conduct, we are required to sacrifice every other call of God to this kind of vague philanthropy which is called social service."

The spirit of compromise is in this respect very much akin to the minimizing spirit which is epidemic nowadays. And the world knows its weakness. A writer who could not by any stretch of imagination be accused of too much other-worldliness makes one of his heroines say, "There's some queer rule which makes you rise if you want to rise if only you don't compromise." And Julia Page was right. It was she who had to change, not her environment. But she was a novelist's heroine. The Julia Pages of real life are not found among young women accustomed to compromise from babyhood.

Just here we strike the root of our difficulty. It is because the compromising habit began to be formed in very early childhood when the imitative faculty is most active that we find it so hard to correct in the older girls. Baby found that if she screamed loud enough and long enough she got her own way—or, at least, a certain measure of self-government. Mother soon tired of the noise or, perhaps, the nurse suggested that the darling's nervous system might be injured by so much resistance, and the crisis was met by a compromise. Small wonder that the child soon found

she, too, could avoid most of the disagreeableness and difficulties of life by compromise.

Face to face with children reared in this way, one is reminded of the French officer whom Monsignor Dupanloup tells about. This excellent man was greatly moved when told, in the presence of his giddy, troublesome son, that unless the child changed seriously and deeply he could not make his First Communion. The boy remained insensible. Then the father, thinking that the moment had come to spare nothing, exclaimed: "If you make your First Communion I will give you a horse." And the good bishop adds: "It can be well understood that his exhortation gave me but little assistance." For the father had on this occasion recourse to the very means by which he had fostered in the boy his natural inclination to selfishness. We see that the parents of the nineteenth century did not differ much from those of our day. And one feels all the sadness of the conclusion drawn by the great educator, "I must acknowledge," he says, "that in the case of such spoiled children all my efforts, all my cares for them, nearly always failed." "In truth it is intellectual, moral and often physical annihilation. To educate such a child a new creation is necessary. The most powerful supernatural action alone can accomplish the miracle of such a renovation."

There are, however, some natural remedies which experience has proved to be of use. One or two of these are beyond the power of the teacher to apply, but not, usually, beyond the control of the pastor or school trustee. Our primary classes are too crowded. The good primary teacher is generally gifted with wonderful intuitive powers; but it would require more than human insight to know, as they ought to be known, the tendencies, capacity, moral habits, defects of each soul in a class of sixty or more. With smaller classes there would be time and opportunity for more individual care. Better, more patient, cheerful, hopeful moral training would be possible. Pastors and school inspectors do know that the time to bend the twig in the right direction is while it is still pliable and they do value this part of a child's education, else why should they make such sacrifices for their parochial schools. What they need to be reminded of is that the education of the will is individual work. Each little twig has its own particular angle of deflection. They cannot all be straightened at one sweep. Much less can they be held so until the tissues have hardened. This, our real work, to which all the rest is only secondary, cannot be done in groups or classes as reading and writing may be taught. The thrill of holy joy which lifts our hearts to God when we find that little John or Nellie is learning to overcome his or her natural selfishness seldom comes



to encourage the teacher of the crowded class-room. What must often happen is that the overworked teacher is constrained to compromise with John or Nellie's naughtiness because it would take too much time to combat it directly and firmly as she knows she ought to do.

To get little children to do the duty before them by reminding them of the promised reward is one of such time-saving devices. The effects of this kind of discipline are disastrous. Competition for prizes, merit-cards, first-places, etc., works great moral hurt to both those who win and those who lose. Higher, better motives should be set before our children. Blind obedience, the submitting to authority because so God ordained, is not one of the least effective motives if rightly presented to the child's heart and mind. The resulting moral habit is a precious safeguard in after life. Young men and women, accustomed from childhood to square their lives by God's law, will not often be overcome by sudden temptation—still less will they be likely to be won over to any sacrifice of principle by the specious reasoning of opportunism. For them the wrong will be wrong no matter how opportune. But this method of training is, of course, old-fashioned—as old-fashioned as the uncompromising sincerity of our grandfathers who, though they sometimes did the wrong, did not falsify their lives by persuading themselves that the wrong they wished to do was right.

Prayer has been indicated above as our chief, almost our only resource, in dealing with spoiled children. Happily there are few such "advanced" cases among our young pupils. Confidence in the curative as well as the educative power of God's grace—confidence, too, in the curableness of human nature—is our best preparation for the work of combating moral disease at any stage. We know, moreover, that our little pupils of six or eight, coming, for the most part, from good Catholic homes, cannot have wandered far from the voice of the Good Shepherd. They are still "trailing clouds of glory" and, given the time, it is not hard for the teacher to win their confidence and help their efforts. Winning the confidence and affection of the children is one of the surest means of finding God in their souls. And, after all, to remove the obstacles to God's grace, to prepare the way for the breathings of His Spirit, is the most and the best we can do. May a merciful Providence hasten the day when our devoted primary teachers may be allowed the time to note and study and work with God's action in the souls of our little children!

SR. DE LA RÉSURRECTION, C.N.D

Montreal.



## THE NECESSITY FOR MANUAL INSTRUCTION IN CONNECTION WITH PRIMARY EDUCATION<sup>1</sup>

I do not expect any of you to accept the statements I propose to lay before you this evening at their face value, but I should like to ask anyone who takes more than a superficial interest in education to listen and give them due consideration. If you do, I venture to believe that you will like them better on second thoughts than you may do at first sight.

I can scarcely make the points intelligible without some short reference to the bygone conditions out of which our present system grew; and it may surprise some people to be reminded how relatively short the time is since a start was made. The first Government Grant for education in England was made in the year 1833, and thenceforth grants were casual and unorganized until 1870, when school boards were established.

As regards Ireland, it may be judicious to avoid any reference to education previous to 1829; and after that it is scarcely necessary to say more than that the National Education Board was inaugurated in 1831 and received its original charter in 1845; that for many years afterwards it never seems to have dawned on anybody that Ireland differed in any respect for any practical purpose from Kent or Yorkshire or any other English county; and that the framing of Irish education has been founded on that assumption.

This delusion is still fairly common in some quarters; and is a very mischievous one for both countries. The English are in many ways a very admirable people, but it does not follow that English methods are necessarily suitable to Irish character and conditions, or that an educational system devised for England in the middle of the nineteenth century is the supreme ideal for Ireland in the beginning of the twentieth. Even if it were accepted over there as perfect for themselves, it would not suit us; but what are the facts? A recognized educational authority lately made the following statement:

"I have again and again put on record my deliberate conviction that we still have the most effete, the most inefficient, the most

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<sup>1</sup>Paper read before the Catholic Truth Society Conference in Dublin, October, 1916, by Major Gerald Dease, D.L.

backward national education of any leading country in Europe. Indeed, I have always thought it a convincing proof of the marvellous vitality and resourcefulness of the British race that they should have done so well in spite of the scandalous condition of popular education."

I would not have ventured to say so much of my own initiative, as it might have savored of presumption, but coming as it does from an expert I accept and endorse it without reservation.

We may, therefore, take it that the English programme is still imperfect; but ours in Ireland was copied from the original design when it was innocent even of the later reforms that preceded but failed to modify the opinion expressed above.

The English are a practical and an energetic people; when they find a thing to be unsuitable for their purpose they alter it and worry at it until the unsuitability ceases; and they have been chopping and changing and making experiments in education for the last forty years.

Here in Ireland we hate change more than incompetence; and though we may be very fluent in denouncing faults, it is not easy to find anyone who will undertake to correct them. As a result it is safe to say that until 1900 the scientific modern practice of primary education was unheard of amongst us, and ignorance on the point is still far too prevalent.

This is not quite so dreadful as it sounds, because I could match the passage I have read with others almost as strong, from writers on the continent and in America, censuring education in their own countries also.

The truth is that a fundamental misconception vitiated the scheme of all modern primary education when it began to take form throughout the western world at the beginning of the nineteenth century. It was assumed that education could be administered by treating a child's brain as if it were that of an adult, and stuffing it with abstract knowledge without at the same time developing it physically along with the other organs of the child's body.

This brings me to the special purpose of my paper here today; because I think that until there is a general recognition by the whole country of the mischief caused for the last fifty years by that misconception, and a determination to correct it, the efforts of educational authorities who know the truth, and those of outside

critics who condemn the visible effects whilst ignoring their cause, are alike doomed to failure.

It would, of course, not be possible for me, in the limits of a paper like this, to deal exhaustively with the exact science of the subject, even if I were qualified to do so; but if I can make it clear that there is still a too prevalent disregard for the physical influence on a growing brain of scientifically controlled physical movement, especially of the hands, and can satisfy you that the study of this influence is of paramount importance for all who are concerned with the education of children, I can leave the details to more expert efforts than mine.

Without inflicting a scientific dissertation on you I must try to explain some of the recent discoveries made by students of the brain and nerves, because a correct appreciation of the control that these must necessarily exercise on any sane educational reform is the first step towards amelioration.

Roughly speaking, the brain is a double organ. Each half consists of an outer layer composed largely of nerve cells, and an inner substance consisting of nerve fibers, besides other ingredients which we need not now consider. It is the function of the cells to generate nerve energy and of the fibers to conduct it. The cells, therefore, may be considered as containing the active power of the human machine. Though they are all believed to be present in the brain at birth, they are then certainly rudimentary and require a long process of development, like all other parts of the body, by means of nutrition and functional activity, before becoming effectual. This efficiency is seriously influenced throughout many years of growth by the circumstances of a child's life. If imperfectly exercised in youth they develop imperfectly and unequally, whilst by the time that maturity is reached, if not previously expanded by the means designed by nature, they are so atrophied that future development is at best very defective, and probably impossible.

The brain cells we must chiefly consider at present are called sensory and motor cells. The sensory cells receive impulses from our various senses: the motor cells generate the nerve energy which causes muscles to contract and to relax in response to the stimulus of the sensory cells, or directly by action of the will. These motor cells are grouped into clusters which control various organs of the body: thus there is a visual center, an auditory center,



one for the legs, one for the arms, and so on; and it is a striking fact that the area for the arms and hands is very much larger than most of the others controlling other parts.

It is certainly indispensable for the growth of a normal brain that these cells should be exercised, expanded and developed by muscular movement: A high authority has said that "movement is so essential to mental development that if an infant's body were bandaged from birth so that movement was impossible the child (if it lived) would grow up an idiot."

Manual skill does not reside in the hand, but in the brain. Imbecility affects muscular movement; and the hand of an idiot is unable to acquire skill, not because it is imperfectly formed, but because the brain centers controlling it are defective and unable to develop accurate motor ideas. We must remember that not a voluntary movement can be made by any of us without the controlling influence of our brain. If I move a finger I do so from a brain impulse, and conversely that movement reacts on my brain and strengthens it to an infinitesimal degree by exercising it. A brain is physically incapable of developing normally without the stimulus of bodily motion.

It is, therefore, a serious mistake to think of "hand and eye" training, or "manual training," as some people still do, as subjects unrelated to the mental part of the course, or even, as some do, as antagonistic to it; in fact, a recognized authority (Dr. C. J. Thomas, "Educational Handwork," July, 1912) has definitely stated that it should be the main center round which all education (of children) should revolve: and that is entirely my own opinion.

Exercising the hands of a child establishes a coordination between the sensory and motor parts of the brain, which is a most important step in its thorough organization. Scientifically graded and controlled exercises are merely one of the many forms of exercise for a child's brain which are *all* essential for developing it with due equipoise at all points.

We know the old jest that "a man who is all head cannot use his hands;" and it is clear that a lop-sided brain is an abnormal brain.

Abstract knowledge is useless unless it is applied to the better government of our actions.

The whole tendency of nineteenth century so-called education was to breed contempt for manual skill; whilst it is only now that

specialists and students are finding out that the result of neglecting to train our accessory muscles is to produce instability of the brain. (It may be well to explain that accessory muscles are a system of finer muscles, not possessed by other animals, which carry out the delicate operations requiring skill, as distinct from those common to both men or animals which produce favorable effects only.)

In fact a chief exponent of these views goes so far as to say that "much of the nervous manifestation now so rife in modern civilization is found on psychological analysis to be associated with disorders due to imperfect and aberrant development of muscular reactions," or, in plain words to the senseless system of overloading one part of a child's brain with abstract knowledge whilst the larger and more important part of it is atrophied by lack of use. He goes on to say, "We restrain the child from exercising and developing his natural faculties in a natural way; we substitute an artificial system *which bears no relationship to the natural method*. The result is the production, in all classes, of brains without staying power."

Well, you never heard of anybody putting a calf into a training stable to make a race-horse of it! Why not? Because such a proceeding *bears no relationship to the natural method*. Why treat our children worse than our calves?

The only reasonable way to educate a child is to study its natural impulses, its aptitudes and its physical and mental immaturity; to lead, bend and train them in conformity with natural development, so that they should produce the best possible results. When you ignore and smother them you destroy them, and there is nothing to put in their place but artificial substitutes, which are at last becoming recognized as not only inefficient but positively mischievous.

I fear my time is running short, but I must glance at the difficulties which face any would-be reformer of this very serious state of things. I have often been asked, "If your board knows that these reforms are desirable why don't they change the programme?"

Being an Irishman I will answer by another question:

If a contractor undertakes to remove an old building and clear the site for another, does he turn it upside down and cart it off bodily? and if not, why not? Because he can't!

The whole uninformed opinion of Ireland is a solid mountain of misconception as regards education. How can anybody turn that mountain upside down by a stroke of the pen? One of the



wisest men that ever lived once wrote, "an old custom is with difficulty relinquished: and no man is led willingly further than himself sees and likes." (A'Kempis 1, 14.)

Public opinion must be informed and changed before anyone can attempt the immense task of establishing a rational and coherent system of education for the country. We have spent nearly twenty years in trying to improve the old one: but patching and local improvements are useless with a structure that is fundamentally unsound. The only chance is to obliterate it, to purge our minds of every prepossession engendered by it and start again *de novo*. You cannot build a new edifice on a rotten foundation.

As regards popular misconceptions, I should not like to be misunderstood: I know that sound opinions are held by many individuals amongst us, but they seldom if ever reach the public ear, and if they do they require hard thinking; and that is an accomplishment that our old-fashioned education has made scarce amongst us. What I refer to is the irresponsible and half instructed clamour that is swallowed by the crowd, and is unfortunately the source of much so-called public opinion amongst us.

Taking all the "popular" nostrums I have heard and read of in connection with the subject, I think I can safely say that the most frequent, and the one most likely to be received with acclamation at any public meeting where it is uttered has been "abolish the present programme and go back to the one of twenty years ago." That is to say abolish all the good that the National Board has managed to do in spite of financial starvation and ignorant obstruction; and go straight back to the rottenest system ever imposed on a country in the history of education.

Such critics fail to perceive that they are themselves ignorant of the first elements of rational education: so ignorant that they have not yet begun to realise the existence of their own ignorance.

That is the difficulty we have to face: that all articulate public opinion is so saturated with a false conception of its meaning that they have not yet grasped the elementary and fundamental features of genuine education.

Not very long ago I was at a national school in the west of Ireland. The manager took great interest in it and had provided a good plot of ground for the new gardening lessons. I was congratulating the teacher, evidently a very capable and energetic man, when he said rather sadly that though they were most useful



he feared he would have to give them up because the parents threatened to take away their children "who were sent to school to learn their books, and not to waste their time digging the teacher's garden."

This mistaken conception of the essential principles of true education, and public heedlessness about it, are melancholy obstacles that must be removed before any constructive policy can be formulated. Where is a sound public opinion on the subject to come from? It seems to me that anybody who has developed the critical faculty amongst us is satisfied that he has fulfilled his whole duty as a self-respecting citizen when he has denounced the National Board. Then he forgets all about education and its problems until a similar opportunity occurs again.

I hold no brief for the National Board: it is able to take care of itself; but I can tell you one thing—our chief hope for the future rests in the hands of our present Resident Commissioner. "No man is a prophet in his own country," but the day will come when our debt to him, already incurred up to the present moment, will be recognized; and if he henceforth receives the enlightened cooperation that is his due, the debt of gratitude that Ireland will eventually owe him will be greater still. When he took the reins of office, many legislative and administrative obstructions which in the first years hampered progress had been already overcome by his predecessors, but those able and devoted men had been so worried by them that the science of primary education had been perforce neglected.

As a matter of fact, it was very little understood throughout Europe in those days, but a false conception had had time to put its evil mark on the whole educational machinery of the country, and, as far as I know, Dr. Starkie was the only public man who then discerned the dangers of the course on which Irish education was embarked.

In spite of the passive resistance of most educational interests in the country, of ignorant obstruction from some of his own subordinates, and of bitter outcries from the patient herself, who did not know that she was ill and did not want to be cured, he diagnosed the disorder and set to work to cut it out by the roots. Now as soon as the country is prepared to go forward instead of backwards, we have a man amongst us who already holds all

the administrative threads in his hands, and is ready to take a lead and show the way of reform for which he has already laid the foundations.

When will people recognize past mistakes? It is deplorably difficult to make a start. Here amongst ourselves we have no means of comparison by which to judge. Our only standard is our own achievement, or want of it, and we know nothing of further possibilities.

When I was honored by a request to read this paper, I foresaw the difficulty, and that my unsupported statements would carry no weight. I therefore took it on myself to write to His Eminence Cardinal Gibbons, at Baltimore, to ask him if he would be so good as to put me in communication with some acknowledged authority over there who could tell me how the education received at home by our emigrants fitted them to compete in America with immigrants from other European countries.

## THE CATHOLIC SCHOOL<sup>1</sup>

This building was erected to secure to the children of this parish a Christian education. It is dedicated to God under the patronage of St. Bernard. You, as members of this congregation, have found in that name the basis of your spiritual and social unity for many years. St. Bernard was exalted among the saints. He was otherwise a powerful figure in his century. He stands forth as one who greatly modified the course of history, and left to us an enduring example of saintliness, courage, scholarship and industry. Today we place this school under the empire of his name. I pray God that his intercession may win signal blessings for your children who will be taught here, and for you through whose cooperation this school was built.

The ceremony of dedication performed just now by His Eminence, the Cardinal, associates him directly with your pastor and yourselves in undertaking this brave work for the honor of God. You have in this ceremony transferred your new school to God and to His holy purposes. It now belongs to God's estate through your gift. It is sealed and delivered unto Him forever. No history of this neighborhood will be complete if it fails to take into account this, your work, and its spiritual and intellectual meaning in the life of your city.

My brethren, you have undertaken this task with knowledge that it is a tedious burden. You know that for many years you will be called upon to make sacrifices in paying your debt, and in maintaining at a high level of efficiency the teaching of your children. You have shown neither change in motive, nor doubt in allegiance, nor waning of enthusiasm from the beginning. Your pastor has told me repeatedly that from the moment when plans for this school took definite shape you offered him nothing but support and appreciation. His imagination and courage gave him the insight by which he guides you. His devotion to your children's welfare, and his sure understanding of our time and its perils, gave him the impulse and judgment from which this school has sprung. This is your pastor's work no less than your own. Perhaps it will lay upon his shoulders a burden many times

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<sup>1</sup>Dedication sermon delivered by Rev. Dr. Wm. J. Kerby at St. Bernard's School, New York, October 15, 1916.



heavier than that which any one of you will carry. All of your solitudes will find their unity and their single measure in him. I think of him and of you as united in a holy purpose, stirred by a common impulse of sacrifice, ennobled by the love of a great ideal.

The motive of your work, the spirit in your doing of it, the sacrifice and promise of it, honor you. They place you among the idealists who count no sacrifice vain and no effort excessive when made to promote the spiritual ends of life. Your motive and your spirit indicate you as of the aristocracy in God's Kingdom, among whom no effort seems unrewarded if perchance it strengthen the appeal of God to the human heart. Hither you will send your little children with the comforting assurance that you have acted in the light of your highest wisdom and that of your Church in building this school. And now you stand expectant, waiting for the blessings of God to descend upon the heads of your children as they enter these doors. May I now undertake to interpret your hearts to you as you surrender this property to God and seal it to His purposes forever.

A civilization is high-minded and progressive in proportion as it has ambitions for its children. The utmost challenge to our foresight is found in our duty of making health and character secure in children, and in giving to them undimmed spiritual vision and alert intelligence during the days when in soul and body they are entrusted to our care. Parents and the ideals of parenthood offer the supreme test of a civilization. Noble parents find their happiness in the nobility of their children. The future finds its hope of spiritual power and its promise of moral advancement in what is accomplished today for the intelligence and refinement of children.

May I say in this presence that America has often sinned grievously against the welfare of her children. I say this as scholarly men and women of every shade of political and religious belief have said it; reluctantly, remorsefully, but with courage and hope. We have had many parents in our fair country who were careless and incompetent. Sometimes this fault was due to their error. More often perhaps it was due to circumstance over which they had no control. Many parents have been driven by the pressure of need to send their children to the factory or to the street trades, when by every claim of humanity and mercy they should have been at school and at play. I need not dwell on such

lamentable facts. We know and regret them. But to the glory of American parenthood and civilization let us believe, as I do believe, that the nation's heart is right; and that in that heart there is a profound longing, a fixed intention to do justice to children, and to protect childhood at every point where ignorance, sin or malice might endanger it. And well may this be so, for the wisdom of any age, the foresight of its statesmanship, the power of its aims and the challenge to its genius are declared infallibly in its care of children.

All parents who are right-minded wish to see their children honorable, intelligent and efficient. Howsoever parents be divided in a civilization, through principle, faith or prejudice, they are one in hope and effort for the purity, refinement and honor of their children. The home is the blessed channel through which the purest motives, the noblest thoughts, the most refined ambitions of a civilization touch the hearts and minds of children and quicken them into life.

All parents who believe in the Divinity of Jesus Christ, in the sanctity of His law and the charm of His personality and the power of His Church wish that their children may know and love our Blessed Master, may be filled with reverence for His law, and may hunger for the indwelling of His spirit. There are many parents in our day who have lost their faith in Jesus Christ. I have already alluded to those among them who are right-minded and conscientious. I speak not of these again, but refer now to parents in whose hearts we find surviving a tender personal attachment to Jesus Christ. Such parents are spiritually minded. They wish to see their children honorable, intelligent, efficient. They wish to see their inheritance made secure to them. I am not among those who under-rate the sincerity of such Christian parents or misunderstand their motives. It appears, however, that parents of this type are content to rely upon the chance of home training, Sunday school, established services and personal choice in transmitting the Christian faith to their children. There are, undoubtedly, vast numbers of Christian parents who believe that this work of handing down the faith is not complicated, is not difficult or exacting of time and effort. If I understand them rightly, they feel that both the intellectual and emotional elements of religion are easily mastered, and that the home and the Church and personal will are sufficient to the task.

Observers insist that there is a marked falling off in church attendance outside of our own circles. There are more who hold that the decay of faith in Jesus Christ and in the faithful knowledge and discipline of His moral law is in some way the result of our American educational system, in which we separate soul from mind in the process of training. I do not know whether or not any critical analysis is possible by which we might definitely prove the relation. In any case it is striking to note that increasing belief in the adequacy of non-religious education is accomplished by decreasing belief in the Divinity of Jesus Christ.

Catholic parents, like other Christian parents and other good parents of whatsoever kind, wish to see their children honorable, intelligent, efficient. You are unlike others in the form of your Christian belief and in your estimate of the danger to it in modern conditions. The honor that you hope to see established in your children is an honor whose solid foundations are laid down in sure knowledge of the law of God. The intelligence for which you hope in your children is an intelligence that associates with all life, knowledge of God and of our destiny in Him, knowledge of the moral law that leads to Him, and of the spiritual vision that declares Him to be the Way, the Truth and the Life. It is an intelligence in which soul and mind are merged in vision and spiritual impulse. The efficiency for which you hope in your children is an efficiency held subject forever to spiritual values, discounted to the welfare of the soul and the spirit of Divine worship. The ambitions that you would awaken in your children are those alone which recognize your spiritual instinct and approve themselves before God. In your concept of God and your relationship with Him, there is not an activity or social process, there is not a social institution, there is not a recess of the heart itself from which God may be driven as an outlaw. And therefore it is that God is not outlawed from your school.

The foremost of all the obligations that you Catholic parents feel toward your children is that of handing down to them our Catholic faith undiminished in vigor, unmutilated in content, unquestioned in its proper jurisdiction over heart and mind. God is our God at all times. There is no moment when His call does not strike our ears, when the menace of sin does not stand outside the most carefully guarded threshold of the heart. There is no time when turbulent passion may not threaten our moral stability



and imperil the moral integrity of life. The roots of sin are deep within us. Some consistent and measured process must drive the thought of God deep into our being. And at every point where we have need of redemption or there is danger of sin, God must place a Guardian Angel to defend us.

Is this task easy? Is it after all a question of personal choice? May its successful issue be risked on haphazard provisions which are secondary in life? I dare not think so.

Religion is internal, personal, transforming. It is knowledge, law, spirit, motive, habit. It cannot be mastered by emotion or produced by temperament. Every child born to Catholic parents has a right to the full traditions of its faith, traditions that lead back to Calvary and point forward to the Everlasting Throne. I mean by that faith, belief in God, in the Blessed Trinity, in the personal Divinity of Jesus Christ, in the Divine institution of the Church, in its sacramental ministry and its priesthood, in its lawgiving power where the soul is concerned, and in its forms of worship, petition and sacrifice. Our children need supremely to be protected against the impression that religion is one department of life, whereas it is of all life. They must know the God Whom they would adore. They must know the content of the Revelation which Jesus Christ brought to us and of the Redemption which He secured to us. The disguises of temptation, the processes of sin, the practice of self-deception are not understood except after painstaking instruction and consistent attention. Knowledge of this kind is fundamental in character, vital to everyone of us in the Christian life; as necessary in the child of fifteen as in the statesman of sixty. Thus it is that we feel that our faith is a whole culture, a whole civilization, a whole philosophy of life if you will.

The three agencies in our civilization which bear fundamentally on the formation of the child are the home, the church and the school. I would not, and I do not, underrate the power of a Christian home in shaping the character of children. The home can accustom them to morning and evening prayer, to reverent attitudes toward sacred things, to the habit of obedience, to the discipline of conscience and faithful attendance at Mass and Sacraments. The home may give good example and wholesome precept when taken at its best. But we must face the facts of life as they are. You and I have often joined in lamenting the

diminishing influence of the home in the life of the child. This is a great social process against which we struggle in vain. It appears in all homes. In addition many parents lack the training required to teach religion to children. Many of those who have the training lack the time. Many of those who have the training and time lack the energy or the sense of responsibility in this respect. As a result we must with grave reluctance admit that the power of the home in handing down the tradition of Christian civilization is inadequate to the task.

The church, like the home, can do much, but it cannot do enough. Sunday Mass and instruction, Sunday-school, sodalities and clubs, useful as they are, fall short at best of what is needed in the handing down of faith to children. Parish life is complicated. Priests are occupied with many cares. Parishes are large. There are hundreds when not thousands of children to be trained. The utmost that the parish church and clergy can do is pitifully inadequate.

Home and church have a supreme interest in the faith of children. Both are inadequate on the whole to the task of handing down that faith. This is supremely true now at a time when the faith and morals of children are threatened at every point. Do we not find in the modern spirit a general tone of rebellion against the knowledge of God and the discipline of His law? Do we not find in the modern spirit a frenzy of self-indulgence and an insistent demand for pleasure that dims the spiritual vision and stills the emotions of the soul? Is there not danger for our children in much that appears in the daily newspapers, in much that appears in the magazines, in fiction, in debased art, in the theater? Is there not in the associations of our children danger of contact with the spirit of skepticism and even scoffing? In a word, is there not danger of one kind or another in everyone of the fundamental forces around which modern life is organized?

Where, let me ask you, will our children hear with sympathy and understanding the law of repentance for sin, the law of self-denial, the law of interior moral discipline, the law of prayer? What agency is now working upon our children that will save for them the sense of personal responsibility before God for sin? Where is the agency that will acquaint them in detail with the subtle processes of sin which darken the understanding, weaken the will and strengthen the inclination of evil? Who can read the Gospel of Jesus Christ or listen to His word and declare that

these things are not of that Gospel? Who will read the Gospel of Jesus Christ and tell us that these things are easily mastered, that personal sanctity and faithful belief are of easy acquisition? Where are we to find the foundations of faith identified with the foundations of life itself? These are the questions that stir Catholic hearts and awaken Catholic solicitude and drive Catholic parents before the altar, where they send up their prayers to the Throne of God in the hope that Divine Mercy may shield the precious souls of their little children.

✓ You Catholic parents have caught the mighty impulse that courses through the body of your Church from its maternal heart. You have reached forth and taken the third great agency of culture, the school, and you have pressed it into service to save the spiritual inheritance of your children. You builded this school in order that it may help home and church to form your children's faith and prepare them to face the world. This school becomes a part of every home in the parish to which God has sent little children. Teachers, parents and priests are now associated in and through this school as coordinate agencies for the traditions of faith no less than knowledge. You have builded this school and you will send your children to it because you love your God and because you are the victims of conviction, because you cherish your children tenderly and wish that they worship and serve Him in faithful love and peace. You wish that the earliest memories of childhood be sanctified through the associations of faith. You wish the dawning intelligence of your children to meet, to know, to feel tenderly toward the symbols of your religion before sin shall have opportunity to mislead their steps. You do not look at God through a classroom. You do look at the classroom through God. This is the secret of your insight. This is the fountain of your wisdom. If there is a better way of serving God and handing down your faith to your children, our Lord has denied to us both the vision to see it and the impulse to seek it.

The school which you have builded is in very truth a temple for the spirit of God. Here His Blessed Name may be pronounced in worship and in petition without apology and without challenge. Here the symbols of religion may adorn the walls and no one may question their right to be there. Here every accepted standard in the science of art of teaching will be respected, and every approved method of the schoolroom will be followed with conscientious care. Without in any way diminishing attention to intellec-



tual training, to which I have not felt it necessary to refer in detail, you have added the spirit of faith, the atmosphere of worship, the tone of Christian life for the honor of God and the spiritual integrity of your children.

Shall we apologize to anyone in this world for drawing the school into the service of God? Shall we minimize the value of faith and the content of its teaching in order to escape the embarrassment of conflict with other views of life? Shall we yield to circumstances that make principle difficult and compromise inviting? God forbid that we do it. You take His proffered Hand in love and trust, and you count no effort sacrifice if it keep yourselves and your children within reach of His protecting Shadow.

If we lived in a time when parents had leisure and opportunity to care adequately for the spiritual welfare of their children, the need of religious schools might not be so marked. If we lived in a day when the forces around which social life is organized, operated in full obedience to the law of God as we know it, I could not for myself see any particular need of religious schools. The interests of God and of faith would in the nature of the case be safeguarded. But taking life as we find it and as your children must face it; taking religion as we possess and love it; taking the modern home as we know it and the modern spirit as we feel it, there is little hope for the spiritual future of our children except in the religious school.

It may be that God has permitted the situation to confront you as a challenge. If it be so you have met the challenge well. You have builded a school, through sacrifice and renunciation, to which I think God cannot be indifferent. You have prepared a new channel for the tradition of the Incarnation down the ages. You have erected a new citadel for the souls of your children. I honor and revere you for this work. All of the assurance of my faith, the vision of my priesthood, the spiritual sympathy which it is my privilege to feel are linked together in the congratulations which I offer you today. By the force of all of these I do believe that God will bless you and your children throughout your days and their days for this your faith, for this your brave endeavor. Give to your God then with quickened hearts the title to this building. Seal it to Him. Give Him the keys and go your various ways in love and trust. Believe with all the power of your souls that His compensations will not be long delayed.

## THE EDUCATION OF WOMEN DURING THE RENAISSANCE\*

(Continued)

### ENGLAND

In the Royal Court itself the classics found favor from the beginning of the reign of Henry and Catherine, but with the birth of the Princess Mary (1516) came definite educational plans, in which the needs of the girl were alone considered. A humanistic father, like Henry, whose domestic virtues were as yet untainted by germs of social vice, could share his sympathies with the Renaissance mother so perfectly fitted for the rôle of guardian to her daughter and governess of a school of princesses. The education of Mary was begun, therefore, from the cradle and, according to the pedagogical ideas handed down from her illustrious grandmother, Queen Isabel, she had as companions in work and in play a few noble maidens chosen with care. Among these were her first cousin, Frances Brandon, daughter of Mary Tudor and mother of Lady Jane Grey;<sup>334</sup> and the Lady Elizabeth, daughter of Gerald Fitzgerald, the Earl of Kildare. The latter, the "Geraldine" of the Earl of Surrey's poems, was a kinswoman of the subject of Leonardo da Vinci's "La Gioconda," or "Mona Lisa," both being descendants of Geraldini brothers, Guelf exiles from Florence, the family of "Mona Lisa" having retired to Naples, while that of "Geraldine" emigrated to England where "Geraldo" became "Gerald" with the added distinction "Fitzgerald" as Earl of Kildare.<sup>335</sup>

The soul of this little school was the Queen Mother, whose character in this capacity is drawn by Vives in his dedication to the "De Institutione Christianae Foeminae" and in the chapters of the same work in which he treats of the virtues and duties of motherhood and the early training of the child. He makes clear the allusion when he says:<sup>336</sup> "And this work (most excellent and gracious Queen) I offer unto you in like manner, as if a painter

\*A dissertation submitted to the Catholic Sisters College of the Catholic University of America in partial fulfillment of the requirements for the degree Doctor of Philosophy.

<sup>334</sup> Cf. Watson, *op. cit.*, 160.

<sup>335</sup> Vasari, *op. cit.*, Vol. III, Pt. 3, p. 14 ff.; Staley, *Famous Women of Florence*, Chapt. VI. London, 1909. Cf. Watson, *op. cit.*, 70.

<sup>336</sup> *Preface*. Translated by Hyrde, in Watson, *op. cit.*, 37.

would bring unto you your own visage and image, most cunningly painted. For like as in that portraiture you might see your bodily similitude; so in these books shall you see the resemblance of your mind and goodness; because that you have been both maid, wife and widow, and so you have been handled yourself in all the order and course of your life, that whatsoever you did might be an example unto other to live after. But you had leaver the virtues to be praised, than yourself; howbeit no man can praise the virtues of women, but he must needs comprehend you in the same praise, howbeit your mind ought to be obeyed. Therefore you shall understand, that many like unto you be praised here by name expressly: but yourself spoken of continually, though you be not named. For virtues can never be praised, but they must needs be praised withal, that be excellent in them, though their name be not spoken of. . . . Therefore all other women shall have an example of your life and deeds: and by these books that I have dedicated unto your name, they shall have rules and precepts to live by; and so shall they be bounden unto your goodness both for that which itself hath done in giving example: and that it hath been the occasion of my writing."

As governess little Mary had the Countess of Salisbury, niece of Edward IV and mother of Cardinal Pole, the "Blessed Margaret Pole," later martyred in the cause of Papal supremacy.<sup>337</sup> The Princess' physician was Thomas Linacre, who also directed her first studies and wrote for her the *Rudimenta Grammatices*.<sup>338</sup> Vives was at the English court from 1523 to 1528 and, while it is doubtful whether he actually taught the princesses, his share in directing the work of their tutors was not inconsiderable. In 1523, the year of his arrival in England, the Queen requested him to draw up a plan of studies for the Princess. In response he produced the *De Ratione Studii Puerilis* (for a girl), concerning which he says: "You have ordered me to write a brief plan of study according to which thy daughter Mary may be educated by her tutor. Gladly have I obeyed thee, as I would in far greater matters, were I able. And since thou hast chosen as her teacher, a man above all learned and honest, as was fit, I was content to point out details, as with a finger. He will explain the rest of the matters. Those questions which I thought either obscurely

<sup>337</sup> Cf. Catholic Encyclopedia, *Margaret Pole (Blessed)*.

<sup>338</sup> Cf. Watson, *op. cit.*, 14.



treated or omitted by writers on the art of grammar I have noted somewhat copiously. I pray Christ that this plan of teaching may effectively help thy daughter to her erudition and virtue."<sup>339</sup>

At the conclusion of the work the author says: "This is only, in my view, a rough sketch of studies. Time will admonish her as to more exact details, and thy singular wisdom will discover for her what they should be."<sup>340</sup>

But what Vives does here suggest is neither little nor slight. As a "heuristic Latinist" he proves himself the colleague of D'Arezzo, indorsing all the views of the Italian humanist on methods for language and literature, and supplying further directions in forcible passages on drill in both Latin and Greek classical pronunciation, on colloquial matter for conversation exercises, on the detailed use of the note book, and on the exercise of memory. The suggestions here given for written exercises from the vernacular into Latin on short themes of courtesy or morality were widely adopted by his successors both in England and elsewhere. With all the practical educators of his school, Vives places more stress on the moral content of the works to be read than does his predecessor, D'Arezzo. For the girl's reading he highly recommends the Christian Latin poets and among heathen poets he prefers Lucan, Seneca, and Horace. His devotion to the Ancients does not forbid him to include also among the books worthy of study the *Paraphrases* of Erasmus and the *Utopia* of Sir Thomas More. Among works of piety and religion the New Testament was to be read both morning and evening under the tutor's direction. Vives here prefers prayers said in the vernacular, or, lacking this, a thorough understanding of the Latin prayers used, by means of oral translations.

The practical part taken by the Queen in Mary's schooling is suggested by a letter which she addressed to the Princess, apparently after they had been separated by reason of the divorce negotiations. In an undated letter from "Oborne" she says: "Doughter—I pray you thinke not that any forgetfulnes hath caused me to kepe Charles so long here, and answered not to you good Letter, in the whiche I perceyve ye wold knowe howe I doo. I am in that caas that the long absence of the King and you troublethe me. My helthe is metely good; and I trust in God, he that sent me the last dothe it to the best, and woll shortly torne it

<sup>339</sup> Watson, *op. cit.*, 137.

<sup>340</sup> *Ibid.*, 147.

to the fyrst to come to good effecte. And in the meane tyme I am veray glad to hear from You, pecially when they shewe me that ye be well amended. I pray God to contynue it to hys pleasour. As for your writing in Lattine I am glad that ye shall chaunge frome me to Maister Federston,<sup>341</sup> for that shall doo you moche good, to lerne by him to write right. But yet some tymes I would be glad when you doo write to Maister Federston of your owne enditing when he hathe rede it that I may see it. For it shalbe a grete comfort to me to see You kepe your Latten and fayer writing and all. And soo I pray You to recommaunde me to my Lady of Salisbury. At Osborne this Friday night. Your loving mother—Katherine, the Quwene.”<sup>342</sup>

In the “Privy Purse Expenses” of this Princess is given a glimpse of her physical exercises and of her further accomplishments in music and needlework. Here are items of outlay as follows:<sup>343</sup> “To Christopher that keepeth my lady graces grey hounds.<sup>344</sup> For mending of my lade graces virgynall.<sup>345</sup> To Paston saynt marke Daye techyng her on the vyrgynalles.<sup>346</sup> To Chambre the same day for techyng her on the lute.<sup>347</sup> For gold to embroyder a qwyssion.<sup>348</sup> For Silver to embraudre a Boxe for my lady Elizabeth grace.”<sup>349</sup>

To the lessons in practical morality hourly given Mary by her mother and governess, were added moral precepts from the *Satellitium sive Symbola* which Vives composed for her,<sup>350</sup> saying in his dedicatory epistle:<sup>351</sup> “It has been customary that a satellitium (escort, guard) should be attached to princes, to keep constant watch over the safety of their life and body . . . but I for my part, often requested by your mother, an illustrious and holy woman, will set around thy soul a guard, which will preserve thee more securely and safely than any spearmen or bowmen whatever.

<sup>341</sup> John Fetherstone. Cf. Madden in Preface to *Privy Purse Expenses of the Princess Mary*, p. cxxix. London, 1831.

<sup>342</sup> *Original Letters, illustrative of Eng. Hist.* Edited by Ellis, II, 19. London, 1825. Cf. Madden, *ibid.*

<sup>343</sup> *Privy Purse Expenses of the Princess Mary.* Edited by Frederick Madden. London, 1831.

<sup>344</sup> *Ibid.*, 22.

<sup>345</sup> *Ibid.*, 15, 21.

<sup>346</sup> *Ibid.*, 26.

<sup>347</sup> *Ibid.*

<sup>348</sup> *Ibid.*, 50.

<sup>349</sup> *Ibid.*

<sup>350</sup> Watson, *op. cit.*, 151 ff.

<sup>351</sup> *Ibid.*

For a body-guard has been known to desert its Emperor, for reward, or for fear, or for sport. . . . But this body-guard of mine once assimilated by thee in good faith, for thy safety, will block the way against all attacks and assaults on thy breast. For there is greater danger to the soul from the forces and cunning of vices than to the body from either external or internal contests. And as each one's soul ought to be so much dearer to him than his body, so the more crafty and hidden snares of vices and their tyranny are more grievous, and their destruction of the soul is more violent and horrible.

"You will receive, therefore, from me two hundred guards, or a few more, whom you will get to know familiarly, so that neither by night nor by day, neither at home nor in public, will you permit yourself to depart a finger's breadth from them."

Vives closes the epistle with these words: "May the Lord Jesus impart to thee His spirit, that thou mayest live most happily, as long as ever may be, and that thou mayst prefer goodness before all fortune." It is dated from Bruges the Calends of July, 1524. Among the "body-guards" are maxims like the following: *Generositas virtus, non sanguis*.<sup>352</sup> *Magnum satellitium, amor*.<sup>353</sup> *Princeps, multis consulendo*.<sup>354</sup> Each symbol is accompanied by an exposition of its meaning, the entire work being in Latin.

The influence which Catherine of Aragon exercised in the moral training of Mary is manifest in the letters that passed between them. In one of these the Queen writes: "I will send you two Books in Latin, one shall be, *de Vita Christi*, with the Declaration of the Gospels; and the other, the Epistles of St. Hierome, that he did write always to Paula and Eustochium, and in them trust you shall see good things. And sometimes, for your Recreation, use your Virginals, or Lute, if you have any. But one thing specially I desire you, for the love that you owe unto God and unto me, to keep your Heart with a chaste Mind, and your Body from all ill and wanton Company."<sup>355</sup>

Henry's early proclamations, concerning the government of the Church as he found it, are enlightening as to the religious instruction which he had given to the princess in better days. Those,

<sup>352</sup> No. 53.

<sup>353</sup> No. 65.

<sup>354</sup> No. 121.

<sup>355</sup> "Two Important State Papers," in *Historical Reprints*, XV, p. 6. Edinburgh, 1886.



for instance, concerning rites and ceremonies, among which are such articles as the following: "On Candlemas Daye it shall be declared, that the bearynge of Candles is done in the memorie of Christe, the spirituall lyghte, of whom Simeon dyd prophecie, as it is redde in the churche that daye."—"On Ashewenisday it shall be declared, that these ashes be gyven, to put every christen man in remembraunce of penaunce at the begynnyng of Lent, and that he is but erthe and asshes."—"On Palmesonday it shall be declared that bearynge of palmes renueth the memorie of the receivynge of Christe, in lyke maner into Jerusalem before his deathe."—"On Good Friday it shall be declared, howe crepyng of the crosse, sygnifieth and humblyng of oure selfe to Christe, before the crosse, and the kyssynge of it a memorie of our redemption, made upon the crosse." "And at foure tymes in the yere at the leste, to declare the sygnification of the other ceremonies."<sup>356</sup>

These proclamations are evidence that the practical religious instructions given to the Princess Mary were not inspired by superstition. On the entire subject of Mary's struggles to preserve her faith and of her attitude towards heretics when Queen of England, evidence is not wanting in favor of her natural spirit of uprightness and clemency. Her motives in adopting the political methods common to both Catholic and Protestant rulers in her time when dealing with public movements of this nature, are clear from historical records.<sup>357</sup>

With the coming of Catherine Parr serious study and sober living were held in honor at the Court as in the days of Catherine of Aragon, with the difference in religious influence brought about by the Queen's Puritan leanings and her outward adherence to the King's rights of supremacy in Church and State. Catherine Parr's early education had been in all respects like that of the Princess Mary. Her knowledge of the classics, her skill in music and in artistic needlework, all recall the exercises of the princesses at the Royal Court. Born about 1513, Catherine was three years Mary's senior. In her early teens she learned well the duties of a devoted stepmother, as wife of Edward, Lord Gainsborough, and guardian of his grown-up children. When married to the widower John

<sup>356</sup> *Tudor Proclamations*, 30 *Henry VIII*. Edited by Garnett. Oxford, 1897.

<sup>357</sup> Cf. *Tudor Proclamations* 1 *Mary I*, *Ibid.*; Catholic Encyclopedia, *Mary Tudor*; Stone, *History of Mary I, Queen of England*, London, 1901; Vacandard, *The Inquisition*. Translated by Conway, New York, 1903.

Neville, Lord Latimer, she was still under twenty, and only at his death did she change her religious beliefs, "When," says the Protestant biographer, "unbiased by the influence of that zealous supporter of the ancient system, she found herself at liberty to listen to the impassioned eloquence of the apostles of the Protestant faith."<sup>358</sup>

Because of her Puritan sympathies Catherine Parr was the "joy of the University of Cambridge," and, it may be said, the foster mother of the Renaissance movement which set in through Geneva. The part which Catherine had to play, however, as Queen of Henry VIII and stepmother to the royal children, revealed her diplomatic tendencies and rendered null her Puritan influence in the education of the English woman. In her "Lamentations of a Sinner" is portrayed the duplicity of character which enabled her to manage so cleverly her dangerous husband while taking the liberty secretly to differ from him in matters of religion. Here she styles the "Godly and learned King" the Moses who has taken away the veils and mists of error and subdued Pharaoh, the Pope of Rome; while she levels against the "gospelers" of her own sect and of Cambridge the shafts of would-be indignation. In the passages addressed to women she is again the practical Puritan. Here she says: "If they be women married, they learn of St. Paul to be obedient to their husbands, and to keep silence in the congregation and to learn of their husbands at home. Also, that they wear such apparel as becometh holiness and comely usage, with soberness, not being accusers or detractors, not given to much eating and delicate meats and drinking of wine, but that they teach honest things; to make the young women sober-minded, to love their husbands, to love the children, to be discreet, housewifely, and good, that the word of God may not be evil spoken of."<sup>359</sup>

To Catherine Parr's views as here expressed and to the resulting rigor in the matter of Elizabeth's *toilette* has often been attributed the reacting excesses in freedom of dress manifested later on by that Princess. Whatever may be said as to Elizabeth's proficiency in the classics it is generally admitted that the fuller and richer side of Renaissance training failed to leave its impress upon her mind and character. To the child of Anne Boleyn the essential influences were wanting, and lacking these influences the weaker side

<sup>358</sup> Strickland, *Lives of the Queens of England*, V, 1-28. London, 1842.

<sup>359</sup> Strickland, *ibid.*, 44.

of her nature asserted itself when Machiavellian policy took possession of her judgment and petty vanity claimed her heart. Nothing can be farther from the humanistic ideal than the fitful woman, elated with flattery and driven to desperation by indifference or a show of neglect. And nothing so surely indicates the absence of the genuine humanistic spirit as the bombastic element of literary style.<sup>359a</sup> But if Catherine Parr failed to seize the whole meaning of the possibilities of her task her supervision of the Princess Elizabeth's studies was nevertheless characterized by motherly devotion and earnest zeal. Richard Coxe at first taught both Prince Edward and Elizabeth, instructing them in the rudiments of Latin grammar from Linacre, and exercising them in the subject matter of Vives' *Satellitium sive Symbola*.<sup>360</sup> In 1544, when Elizabeth was nine years old, Grindal, a pupil of Roger Ascham, was engaged as her tutor,<sup>361</sup> and in 1548 Ascham himself assumed the charge, holding it for two years. Writing to Sir John Cheke on the twelfth of February, 1548, he says of the invitation of Elizabeth: "That illustrious lady is thinking of having me in the place of Grindal. . . . She told me how, the Queen and the Lord Admiral had labored in favor of Goldsmith; and I advised her to comply. I praised Goldsmith. . . . I prayed her not to think of any good to be got by me, but to let nothing stand in the way of her bringing to perfection that singular learning of which Grindal had sown the seeds. It cannot be believed, most accomplished Sir, to what a knowledge of the Latin and Greek tongues she will arrive, if she goes on as she has begun under Grindal. . . ." <sup>362</sup>

As Latin secretary to Queen Mary and afterwards to Queen Elizabeth, Ascham did good service to the cause of humanism, by his classical culture influencing the Court circle and seconding the efforts of the Royal Ladies, whose taste for the New Learning he could appreciate. From his letters it appears that during these earlier years at Court his feelings were not embittered by religious controversy. The man who later on could boast that he thanked God he had visited Italy but once and that his stay there had been but nine days,<sup>363</sup> did not learn to belittle and libel the Catholic

<sup>359a</sup> Cf. Madden in Preface to *Privy Purse Expenses of the Princess Mary*, London, 1831.

<sup>360</sup> Cf. Watson, *op. cit.*, 1.

<sup>361</sup> Cf. *The Whole Works of Roger Ascham*. Edited by Giles, Pt. I, Vol. I, pp. xlvii and lvi.

<sup>362</sup> *Ibid.*, p. lvi. Letter LXXXV.

<sup>363</sup> "The Scholemaster," in *Whole Works*, III, 163.



clergy because of unfriendly behavior on the part of their adherents. His attitude towards Queen Mary is always that of the devoted servant and subject, grateful for her friendship and for that of her ministers. Besides the evidence of this mutual good will given in the letter addressed to Lady Clarke there are other letters which reveal the same spirit. Thus in 1554 he writes to the Bishop of Winchester:<sup>364</sup> "No time since I was born so sticketh in my memory as that when I, unfriended and unknown, came first to your lordship with my Book of Shooting, and what since that time you have done for me, both with King Henry, King Edward, and Queen Mary, I never shall forget, nor hitherto have hidden, either in England or abroad. . . ."

Again in a letter to Sturm, dated September 14, 1555, he says:<sup>365</sup> "All that the former kings, Henry and Edward, bestowed upon me, has been restored and doubled. I have been made secretary for the Latin tongue to the king<sup>366</sup> and queen; and I would not change it, so help me Christ, for any other way of life that could be offered me. Stephen, Bishop of Winchester, Lord High Chancellor of England, has patronized me with the greatest kindness and favour, so that I cannot easily determine whether Paget was more ready to recommend me, or Winchester to protect and exalt me. There have not been wanting some who have endeavoured to hinder the flow of his benevolence towards me on account of my religion, but they have not succeeded. I owe much therefore to the kindness of Winchester and I willingly owe it. . . . I have often been meditating to speak to him of your great analytical work. I know he favours literary study, and I promise myself much from his bounty. . . ."

Through this spirit of union, despite conflicting beliefs, the Court could profit from Ascham's practical ideas on the teaching of the classics. These ideas he embodied in his method of double translation, doubtless testing out this method in teaching Elizabeth. In "The Scholemaster," he later left to his successors the results of his experience.<sup>367</sup> Vives' plan of composing bits of useful and interesting matter in the vernacular and requiring the pupils to put it into Latin<sup>368</sup> is also recommended by Ascham. On this

<sup>364</sup> *Ibid.*, Vol. I, Pt. II, p. 418.

<sup>365</sup> *Ibid.*, Vol. I, Pt. I, p. lxxxvi. Letter CXCI.

<sup>366</sup> Philip.

<sup>367</sup> *Whole Works*, III, 177.

<sup>368</sup> "De Ratione Studi Puerilis." Translated by Watson, *op. cit.*, 144.

point he says<sup>369</sup>: "Write you in English some letter, as it were from him to his father, or to some other friend, naturally, according to the disposition of the child: or some tale, or fable, or plain narration, according as Aphthonius beginneth his Exercises of Learning; and let him translate it into Latin again, abiding in such place where no other scholar may prompt him. But yet, use you yourself such discretion for the choice therein, as the matter may be within the compass, both for words and sentences, of his former learning and reading."

Among the ladies who shared with Lady Clarke the benefits of Ascham's learning were the sisters of the unfortunate Lady Jane Grey, Lady Katherine and Lady Mary Grey, with Lady Margaret Seymour and her sister, Lady Jane Seymour, daughters of the Earl of Somerset.<sup>370</sup> From the eulogy bestowed by Ascham on Cole and Christopherson,<sup>371</sup> it is evident that humanistic tutors were well provided here.

The work accomplished by Catherine of Aragon and Catherine Parr thus bore its best fruit in the Court of Queen Mary. The perfect understanding that existed between the Puritan Queen and her Catholic stepdaughter is everywhere manifest in the history of their domestic relations,<sup>372</sup> but perhaps the best evidence of their friendship is that found in Udall's dedication to Queen Catherine Parr of the translation of Erasmus' "Paraphrases." Of Mary's translation of the Paraphrase of St. John's Gospel he here says:<sup>373</sup> "It [England] may never be able enough to praise her Grace for taking such great study, pain and travail in translating this Paraphrase of Erasmus upon the Gospel of St. John, at your Highness' special contemplation, as a number of right learned men would have made courtesy at, and also would have brought to worse fame in the doing."

Udall's eulogy of the Princess, appended to the dedication, may be said to have been the swan song of the English humanistic theorists in the cause of the higher education of women:<sup>374</sup> "O how greatly may we all glory in such a peerless flower of virginity as her Grace is! who in the midst of courtly delights, and amidst the

<sup>369</sup> "The Scholemaster," Book II. In *Whole Works, etc.*, III, 171.

<sup>370</sup> Strickland, *Lives of the Tudor Princesses*, 191.

<sup>371</sup> Letter to Lady Clarke (*supra*).

<sup>372</sup> Cf. Madden, Preface to *Privy Purse Expenses of the Princess Mary*, p. cxxxv ff. London, 1831.

<sup>373</sup> Watson, *op. cit.*, 148.

<sup>374</sup> *Ibid.*

enticements of worldly vanities, hath by her own choice and election, so virtuously and so fruitfully passed her tender youth, that to the public comfort and gladful rejoicing, which at her birth she brought to all England, she doth now also confer unto the same the inestimable benefit of furthering, both us and our posterity, in the knowledge of God's Word, and to the more clear understanding of Christ's gospel. O royal exercise indeed of virginly education! O inestimable and precious fruit of maidenly studies. O noble success of princely spending the time, especially in a woman."<sup>375</sup>

The third phase of the English Renaissance, originating with John Calvin and finally centering in Geneva, took also an important part here in the humanistic training of girls. At the Royal Court the spirit of the Spanish-Italian phase of the movement prevailed, on the intellectual side, and on the moral and religious side either Catholic or Anglican influence, as political events determined. Catherine Parr's humanistic education had been Catholic, and she had brought to the Court only a suggestion of the Puritan Revival, while the University of Cambridge, where this current of thought was especially acceptable, still failed to impress the household of Henry and his successors. But at the minor courts the Genevan influence was particularly felt and it is to these courts that the Puritan ideals of woman's education appealed.

The education of Lady Jane Grey is typical of this phase of the English Renaissance. In the Lady Jane are embodied all the characteristics of the classical culture that looked to the ancient languages as to a means above all of Scripture study, and which emphasized a moral and religious training rigorously opposed to social enjoyment and to the cultivation of every form of beauty, whether in life or in the fine arts. Even at her father's court, under the tutelage of Eylmer, the Lady Jane manifested signs of aversion from the outdoor pastimes in the enjoyment of which her mother had been bred in company with the Princess Mary. In Ascham's account of his visit to Bradgate is given in this respect a foreshadowing of the future Puritan maiden, while his report of her impatience under the exactions of conventional forms and the restraints of serious application to other duties than book lessons

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<sup>375</sup> For further evidence of the solid literary accomplishments of the Princess Mary, see Madden, Preface to *Privy Purse Expenses*.



reveals the spirited nature of the child and the heroic courage needed to gain that perfect self-control with which she was later on to meet the demands of justice. According to Ascham<sup>376</sup> the Lady Jane pitied those "good folk," her parents, for believing hunting a pastime and for disdaining the reading of Latin and Greek. From this passage it cannot be inferred that Jane's mother lacked either taste for the classics or the knowledge of them.<sup>377</sup> The humanist is here setting forth the plea of his school in favor of mildness in discipline, a feature of the system abundantly exemplified in the spirit of that phase of the Renaissance under which the Lady Jane's training was commenced.

When the Marquis of Dorset gave over his daughter to the care of her guardian, the Lord-Admiral Thomas Seymour, she first came under the influence of Calvinistic teaching, and began under Bucer<sup>378</sup> the course of training which distinguished her after career.<sup>379</sup> Her correspondence with Bullinger reveals the history of this phase of her education. In one of her letters addressed to him she writes:<sup>380</sup> "On many accounts I feel myself indebted to God, the greatest and best of beings, but especially for having, after I was bereaved of the pious Bucer, that most learned man and holy father, who night and day, and to the utmost of his ability, supplied me with all necessary instructions and directions, and by his advice promoted and encouraged my progress in probity, piety, and learning; for having, I say, granted me in his place, a man so worthy to be revered as yourself, who, I hope, will continue as you have begun, to spur me on, when I loiter, or am inclined to delay. No better fortune can, indeed, await me, than to be thought worthy of the wise and salutary admonitions of men so renowned, whose virtues, who shall sufficiently eulogize? and to experience the happiness enjoyed by Blesilla, Paula, and Eustachia, to whom the divine Jeronymus imparted instruction, and who were brought by his discourses to a knowledge of sacred truths—or the happiness of the aged lady, to whom the divine John addressed an exhortatory and truly evangelical epistle—or lastly, the happiness of the mother of Severus who profited by the lessons of Origen and was obedient to his precepts. . . .

<sup>376</sup> "The Scholemaster," Book I. In *Whole Works, etc.*, III, 118.

<sup>377</sup> *Supra*, 109.

<sup>378</sup> Bucer and Peter Martyr Vermigli were both in England in 1549.

<sup>379</sup> Strickland, *Lives of the Tudor Princesses*, 109.

<sup>380</sup> Nicolas, *Memoirs and Literary Remains of Lady Jane Grey*, 6 ff. London, 1832.

"I now come to that part of your letter which contains a panegyric on myself. Your praises, as I cannot claim, so also I ought not to allow. Such of my acts as bear the characteristics of virtue, I must ascribe solely to that great Being who is the author of all my natural endowments. . . .

"To conclude, as I am now beginning to study Hebrew, if you can point out the way in which I may proceed in this pursuit to the greatest advantage, you will confer on me a great obligation. . . ." <sup>381</sup>

Among the many testimonials of sincerity left in the writings of Lady Jane the most significant is the letter addressed to her sister Katherine on the eve of her execution. It is written on the blank leaves of her Greek Testament: <sup>382</sup>

"I have sent you, good sister Katherine, a book, which, though it be not outwardly trimmed with gold, yet inwardly it is of more worth than precious stones. It is the book, dear sister, of the laws of the Lord; it is His Testament and last Will, which He bequeathed to us poor wretches, which shall lead us to the path of eternal joy; and if you, with good mind and an earnest desire, follow it, it will bring you to immortal and everlasting life. It will teach you to live—it will teach you to die—it will win you more than you would have gained by possession of your woeful father's lands."

While the spirit of this phase of the English Renaissance was favorable to the cause of woman's classical education, its influence was practically annulled by the failure of its leaders in the political struggle that followed Henry's assumption of autocratic power. On the other hand, the impression made upon England by the translation and publication of Vives' *De Institutione Christianae Foeminae* was effaced by the action of the monarch in banishing its author <sup>383</sup> and consummating the downfall of the Queen. By these two concerting acts the cause of woman's education in England lost at one stroke the services of a great humanist and the influence of a powerful patroness, and in consequence the Spanish-Italian current of the New Learning was seriously checked. The movement still struggled on but so feebly that it spent itself within the precincts of the Tudor courts.

<sup>381</sup> This letter is dated 1552.

<sup>382</sup> Strickland, *op. cit.*, 187 ff.

<sup>383</sup> McCormick, *Hist. of Education*, 198. Washington, 1905.



For preserving to the girl the fruits of Renaissance culture in either phase of its development, England failed to provide. The democratic ideals in pedagogy everywhere fostered by humanism were here hopelessly shattered against the stony breast of Tudor Policy. In vain did the banished Vives address to the once "noble King Henry" one more appeal in favor of womankind. The earnest warning of the *De Officio Mariti* <sup>384</sup> fell upon deafened ears. Equally in vain did the author of *The Governour*, Sir Thomas Elyot, hasten to voice the sentiments of his school in a brave *Defense of Good Women*.<sup>385</sup> Henry's initiative autocratic acts did promise well for the cause of humanism but the early subsequent events of his reign left no doubt as to his intention. In the acts of visitation of monasteries and nunneries, for instance, the instructions to visitors included directions as to enquiries to be made into the provisions for training the novices in "holy learning."<sup>386</sup> It might be presumed that under a humanistic sovereign a liberal patronage would be extended to the existing convents of women. Granting that these institutions were to die out for want of candidates to the conventual life when the transformation of belief would have been accomplished, the buildings and rents of these privately endowed schools would naturally be devoted to the girl's training and to that of her teachers in institutions reverting to the State. But the subsequent Acts of Suppression<sup>387</sup> and the gifts of convent property thus made to the Tudor nobles, shut up these free schools that were prepared to accept the humanistic ideals and removed from the daughters of the Commons the possibility of a classical education. The few grammar schools that were later established under Henry and Edward to replace the numerous monastic schools that had been suppressed were preparatory to the universities and did not contemplate the needs of the girl. With the change in the Church government came also a gradual decline of the Guilds which removed the possibility of repairing the loss caused by the sudden breaking-off of their power in educational matters.<sup>388</sup> To these

<sup>384</sup> *Opera*. II, 395 ff.

<sup>385</sup> Cf. Watson, *op. cit.*, 211.

<sup>386</sup> "Instructions of King Henry VIII, etc." In *Historical Reprints*, XIII, Edinburgh, 1886.

<sup>387</sup> *Statutes of the Realm*, III, 27 Henry VIII, cap. 28; 31 Henry VIII, cap. 13. Quoted in Bewscher, *The Reformation and the Renaissance*, 64, 79. London, 1913.

<sup>388</sup> Cf. Catholic Encyclopedia, *Guilds*; Guggenberger, "Medieval Guilds," *General History of the Christian Era*, Vol. II, p. 140.



acts of government policy were added the wanton destruction of libraries in the vandalism that tore down the works of art preserved in the churches and monasteries.<sup>389</sup>

The reaction under Queen Mary was vigorous but short-lived. Her restoration of the Crown possessions belonging to the Church laid the foundation of a new system of institutions, but time was needed to bring about a like manifestation of justice on the part of the nobles.<sup>390</sup> The confirmation by the Pope of the grants of abbey lands made to the nobles by Henry, while it had the desired effect of facilitating their return to the faith,<sup>391</sup> did not prompt them to hasten their benefactions to their benefactors. Before a fair adjustment could be effected the final blow was dealt by the Laws of Elizabeth. During this reign, not only was a liberal education in England impossible to non-conformists, but even such non-conformists as had means found it sufficient risk to smuggle into foreign parts for their schooling those of their sons who seemed destined to the ministry, without attempting the risk for the less urgent needs of their daughters.<sup>392</sup>

The pedagogical theory in the cause of womanhood that had found expression in the work of the Chelsea Circle—of More, Hyrde, Erasmus, Vives and Elyot, was thus in England destined to work out its influence in the world of reality but for a few short years, then to find its embodiment on the Elizabethan stage in the seeming creations of a poet's fancy. After generations might conclude that earth must needs be too sordid and human society too man-ridden to serve as the milieu for the prototype of Shakespearian womanhood. The Puritan maiden of the Renaissance was to remain a memory in the world of reality but only as an awe-inspiring example of the chilling effects of "other-worldliness" as over-emphasized in the Genevan phase of the English Revival. The narrow classicism of this phase opened the way for the realistic reaction, and this reaction must have followed in England as elsewhere had the movement there gained ascendancy.

<sup>389</sup> Cf. *The Loseley Manuscripts, etc.* Edited by Kempe, London, 1836. Among "Curious Old Parochial Accounts," p. 162, is the following with similar items for sales of Church plate, etc.: "It'm solde by ther tyme to Thomas Kendall, all ower lattyn bokys of parchement, for the som'e of xs."

<sup>390</sup> Cf. Stone, *The Hist. of Mary I*, Appendix.

<sup>391</sup> Catholic Encyclopedia, *Mary Tudor*.

<sup>392</sup> Cf. 27 Elizabeth, cap. 11, sec. 5. In *Select Statutes and Other Constitutional Documents*. Edited by Prothero, p. 85, Oxford, 1898.

## THE HOME OF THE LAKE POETS

To the traveler in England, few places offer more charm than the English Lake district, the fascination of whose scenic beauty is equalled by its literary associations. Situated in Westmoreland and Cumberland, it has for the American tourist the further recommendation of convenience to Liverpool, from which it may be reached in four hours on the Great Western Railway. The route runs due north through the historic towns of Preston (the home of Francis Thompson) and Lancaster, then beyond the borders of Lancashire to Kendal. A branch line connects Kendal with Windermere, the gateway of the Lakes.

Last summer it was especially pleasant to escape thither from the incubus of the war which made itself felt in Liverpool. My train journey was pleasantly whiled away in studying the faces and manners of the stolid northern folk who were my fellow-passengers, and in listening to the novel idiom of their conversation. Their rough vernacular contrasted strangely with the brogue which I had been hearing again during a two-months' holiday in Ireland. Yet now and again my enjoyment was broken by the sound of flying showers against the carriage window. I felt that, while all Lakeland lay before me, yet the weather promised anything but fair for my brief sojourn there before my return to America. Fortune was to be kind, however, and the rain and sunshine of the next few days seem to me now in retrospect to have enhanced, as no steady sunlight could, the vernal charm of the scenery.

Windermere, of which Bowness, on the water's edge, is really an extension, dominates the lake at a distance of a mile. It is a modern little town, and a pleasant summer resort, with villas and gardens. One of its links with a past is Elleray House, now much renovated, but once the home of "Christopher North," Professor Wilson, the friend of De Quincey. He it was who wrote in his native Doric that Scotch symposium "*Noctes Ambrosianae*." Eager to get my first impressions of the district, I ascended the incline of Orrest Head, whence a wide view may be had. Below lay the whole lake with its

islets, outspread through its length of ten miles. Its shores, belted with woods, presented that aspect of sylvan loveliness which marks the district. Here and there a farm with its grazing cattle, added a note of rusticity to what else might have seemed merely decorative. The soft hills, which in parts hung over the lake, blended harmoniously with the other features. Somewhere, in the landscape, I felt that many a beck was flowing, or waterfall tumbling noisily, and that many a lonely tarn caught the clouds in its silent mirror. The general impression was that of quiet tender beauty, and pastoral calm breathed by Nature in her gentle ministrations. Twilight was gathering, and when I descended the contour of the lake was spangled with the lights of evening.

At the northern end of the lake, six miles distant, lies Ambleside, the center of the Lake district. Thither, forming one of a party, I motored next morning. The sky was overcast, a mist of rain alternating with bursts of sunshine. Yet, though the changing vistas of the lake at times were veiled, the wild morning freshness deepened and enriched the colors of bracken and copse, now setting all the leaves a-tremble, or dappling them with light and shadow. The road descends steeply through deep woods to Ambleside, situated near the confluence of the rivers Brathay and Rothay. Today it is a garish place, the headquarters of the tourist traffic. Two miles beyond we reached Rydal Mount, a modest grey house, the residence of Wordsworth in his last years; then, at the distance of a stone-throw, Rydal Water. At its head is a knoll, climbed by steps, from which, through interlacing boughs, a view may be had of this miniature mere. It is called the "Poet's Seat," being Wordsworth's favorite post of observation. Farther on a neat little cottage called the "Nab," at the side of Rydal Water, is pointed out as having once been the home of Hartley Coleridge—"Li'l Hartley," as he was affectionately known by the peasants—the Prodigal Son of the Lakers, who wasted his substance of genius by intemperance, but won all hearts by his gifts of humanity. The cottage has been entirely restored, so we looked in vain for the ingle-nook whence he "cracked" pleasantly with an admiring circle. In view of his after-career the lines written in his



infancy, in which Wordsworth dwelled with boding preoccupation on his future, seem prophetic:

“O blessed vision! happy child  
Thou art so exquisitely wild,  
I think of thee with many fears  
For what may be thy lot in future years.”

Yet, despite mischance and misadventure due to the weakness, inherited, no doubt, from his illustrious father, it is pleasant to know that he preserved through all “a young lamb’s heart among the full-grown flocks.” The poems he has left us reflect the introversion and plaining of a sensitive nature in defeat. One exquisite little lyric in the “Golden Treasury”: “She is not fair to outward view, as other maidens are” will serve alone to keep his memory green in English letters.

Another mile brought us to Grasmere, the loveliest of the lakes, suddenly revealed by a winding of the road where it nestles in seclusion against a background of hills. The little lake with its single grassy isle fringes the road, and its waters lap the stony strand beneath a screen of oaks and alders. At its farther end the smiling village of Grasmere, rich in memories, sparkles like a gem in its setting of mountains, wood and water. The little place was drenched with rain, and odorous with flowers which drooped over the walls in wild profusion. Eagerly we turned up a side street which led to Dove Cottage, for many years the home of Wordsworth and later of De Quincey. It is a large, substantial house, standing a little off the road inside a wall breast-high, and backed by a neat orchard-garden at a footing of the hills. Creeping plants festoon its walls, and true to De Quincey’s description, it is still embowered in roses and jessamine. This, then, was the goal of my pilgrimage. It was with a sense of reverence that I entered and spoke to the old lady, Mrs. Dixon, who acted as cicerone, and does the honors of the house for visitors. She ushered us through a little porch or hallway into a spacious front room on the ground floor, stone-flagged and wainscoted, having a large fireplace and diamond-paned cottage windows with commodious window-seat. This, which served as the principal room of the cottage, is furnished as it was in Wordsworth’s time. Here it was that De Quincey, as he

tells us, first met Wordsworth, and his sister. Adjoining it is Dorothy's bedroom. Mrs. Dixon remembered her, but only as she was in later years when her mental faculties were quite eclipsed. Yet even then she liked to be noticed by visitors, we were informed.

Upstairs, immediately over the principal room, we were shown an apartment similar in size, which served the poet as study, library and parlor. Here, no doubt, many of his earliest freshest lyrics, and solemn, thoughtful idylls of Nature were written. This, too, is the sanctum, "populous with books," described in his "confession" by De Quincey, the scene of his opium potations. A bookcase over the fireplace contains the first editions of Wordsworth's works, and some original manuscripts of the poems. Hanging on the wall are framed autograph copies of some of his poems and letters written by his family and friends, as well as a number of portraits of members of his circle. Here we noticed in turn the winning boy's face of Hartley Coleridge; the countenance of De Quincey, discolored by opium but beaming with intellectual light; the sweet girlish beauty of his daughter, Mrs. Baird Smith; the intellectual poise of Sarah Coleridge's head; the matronly expression of Mrs. Wordsworth. One picture in particular arrested my attention because of its suggestive quality. It was a sketch of Wordsworth, his back toward us, passing beneath an overarching tree as he ascends a country lane. The long, ungainly form was prominent, but on his head, bowed in thought, seemed to rest the benediction of the uplands. A portrait of Dorothy revealed, alas! not the tremulous sensibility of the Dorothy of De Quincey's impassioned description "with the shooting lights in her wild eyes," but the dimmed look and flaccid features which tell too plainly of mental decay. As we gazed we were reminded how pitifully Wordsworth's assurance, that "Nature never did betray the heart that loves her," was made void in her case whom Nature so signally failed to save.

It was with such thoughts that we wended our way to St. Oswald's churchyard, which holds all that was mortal of the poet and his sister. There at the back of the Church—an old delightful feeling about it of a deep seclusion and dell-like sequestration . . . lay for ever under the eyes of Southey."

For one whose interests are more commercial than literary the bustling pencil factory in the town will well repay a visit. Having inspected the process of pencil-making, as it was now growing late, we started on our return journey, and circling Derwentwater and Thirlmere, arrived at dusk in Ambleside.

Our objective next morning was Hawkshead, the hamlet where Wordsworth spent his schooldays, the seed-time of his soul. It lies on the off side of the lake, three miles west of Windermere and sixty miles south of Ambleside. On our way we passed, within the limits of Ambleside, Fox Howe, the ivy-covered villa of Dr. Arnold, whose famous son was to continue the tradition of Wordsworth in English poetry. Later we crossed a mountain stream, the river Brathay, a name memorable because of its association with Charles Lloyd. He, the friend of Coleridge and Charles Lamb, a poet of promise, young, wealthy, lived with his wife and family in this vicinity. He died miserably—demented, his household scattered. To De Quincey in after years the brawling of this stream on its rocky bed was like "the sound of pealing anthems, as if streaming from the open portals of illimitable cathedrals," which seemed to chant a requiem over the grave of Charles Lloyd, and the ruin and dispersion of his household.

Hawkshead we found on our arrival to be a quaint, old-world village with crooked streets and alleys, perched on a hillside a little north of Esthwaite Water. Yet even here the war has made itself felt by its toll of sixty casualties. Scenically, it offers no particular attraction to the passing visitor. Its charm is that of old-fashioned modes of life and homespun simplicities to be imbibed slowly and insensibly after the manner of Wordsworth in the "Prelude." Dame Tyson's little cottage at which he boarded is hidden away in the alley of a side-street, and, because of its position, does not command any wide view. The grammar-school, however, is of more interest. Characteristically enough it lies within the confines of an old church and its sloping graveyard at the head of the village. It is a plain structure with the name of its founder, Archbishop Sandys, over the doorway. Within, it consists of a single low-ceilinged room and an attic. The schoolroom has an ample fireplace and, for sole furniture, some seats running along the walls, faced by rude standing-desks. On the latter are roughly carved the names of past pupils, among



them that of Wordsworth. The walls are bordered with famous lines from his poetry written in uncial characters, to-wit: "Small service is true service while it lasts," also "The child is father of the man," and "I could wish my days to be bound each to each by natural piety." This last line seemed to me suddenly to strike the key-note of the place. Here was inbred in Wordsworth that ancient *pietas* which with him was to become a religion, and to appear touched to such fine issues in his poetry. The ties of hearth and home and the feeling for Nature, which this primitive, withdrawn region fostered, were to blend in him into a sacred reverence. Abroad, at his doors, when bird-nesting, when boating or skating on the lake, or climbing the crags he was to feel the beckonings of the spirit that dwells in the shy places of Nature, which he ever after followed to his heart's ease. Yet one could not help wondering how his optimistic creed would withstand today the horrors of this world-war which had levied on his beloved Hawkshead its heavy toll of lives!

A little to the west Coniston is situated near its lake. There in the churchyard rests the stormy, yet feminine spirit of Ruskin. Over his grave is a simple grey-green Celtic cross, beautifully carved with figures symbolical of his works. Across the lake, at the northeast corner, may be seen his mansion Brantwood, peeping from its covert of woods. The way from Coniston to Grasmere lies through the surroundings Swiss in character. The country is well watered with streams and richly clad with waving foliage, while the serried Langdale Pikes which indent the sky-line present varying outlines when seen from the road winding at their base. Now and then a rude farmhouse and croft add a homely touch to the landscape. A shepherd driving his flock of little mountain-sheep, whom we encountered in one of the woodland lanes, brought vividly to mind a pastoral idyl of Wordsworth. It was a detail which delicately embodied the spirit of the scene, and dwelled pleasantly in my memory as we re-entered Grasmere pile with square church-tower—beneath a spreading yew, are their graves of touching simplicity, unmarked save by a rude head-stone inscribed with their names and date of death. Some lover of the poet had dropped a chaplet of leaves on the greensward as a token of his devotion. Immediately outside, "Rotha's remembering wave" murmured softly beneath the

wall. Behind Wordsworth's grave lies Hartley Coleridge, associated with him in death as he was in life. "Let him lie by us; he would have wished it" Wordsworth had directed the sexton. "Keep the ground for us—we are old people and it cannot be for long." The sole object of interest in the Church is a votive tablet erected to the memory of Wordsworth. Its chaste simplicity and distinction of phrasing are worthy of the hand of the poet Keble who framed it.

Lingering in the churchyard one could not help musing on the pathetic or tragic memories its simple graves recalled. Here is buried Kate Wordsworth, whose death evoked such transports of grief in De Quincey. She, the "pet Marjorie" of the Lakers, is best described in the verses of her father:

"Loving she is, and tractable, though wild;  
And Innocence hath privilege in her  
To dignify arch looks and laughing eyes;  
And feats of cunning."

Hither for months after her death De Quincey came nightly to prostrate himself on her grave. Here, too, lies George and Sarah Green of Easedale, who perished in a night of snow and tempest, astray amid the trackless fells. The fortitude and resource of the children, especially of Agnes, who for days vainly awaited their parents' return, is touchingly celebrated by De Quincey in his "Early Memorials of Grasmere." Such various occupants the narrow confines of this little graveyard shelter, where poet and peasant, child and wastrel, sleep together linked in the bonds of a common humanity, hoping to be undivided at the Judgment.

The road from Grasmere to Keswick runs through wilder, more imposing scenery. Continuing our route we pressed on to Thirlmere, alighting beneath the brow of mighty Helvellyn to visit the tiny church "Wythburn's modest house of prayer." About the deep waters of the lake couch the craggy mountains, a rocky ledge or shelf of which has been hewn into a road. The natural grandeur of the scene, however, may be spoiled for the fastidious tourist by the fact that Thirlmere, "the home of the breezes," has been pressed into modern uses as a water-supply for Manchester. Thence our course led through the defiles of Borrowdale to Derwentwater. On the way we passed many pedestrians trudging blithely despite of occasional scuds of rain. No doubt the succeeding bursts of sunshine which flooded the fells made abundant compensa-



tion. While a freshening wind blurred the waters of the Derwent some cattle, wading lazily in the shallows, suggested the warm atmosphere of a summer's day. Yet the famous falls of Lodore at the head of the lake, were leaping in full spate, swollen by the recent rains. The drive beside this oval lake was attended by subtle effects of light through a screen of leaves, the shadows of the mountains imaged in the lake, the view of wooded coves and bays, and the sound of falling water. Friar's Crag, because of its Ruskin memorial, claimed our attention. Here it was, on this rocky knoll crowned by a clump of trees overlooking Derwentwater, as he tells us in *Praeterita*, that his eyes were opened in early infancy to the beauty of Nature. At the farther end of the lake lies Keswick, an industrial mountain town, famed as the place of abode of Southey and Coleridge. Their residence, Greta Hall, may still be seen on an eminence near the bridge which spans the Greta. While Southey's poems do not possess the attraction of the other lake poets, yet the reader of his admirable *Letters* is interested in noting his environment. The superb prospect from his house is best described by De Quincey. "The lake of Derwentwater in one direction—with its lovely islands, a like about ten miles in circuit; the lake of Bassenthwaite in another; the mountains of Newlands arranging themselves like pavillions; the gorgeous confusion of Borrowdale just revealing its sublime chaos through the narrow vista of the gorge; whilst the sullen roar, not fully visible on this side of the house, was closed for many a league by the vast and towering masses of Skiddaw . . . . This grand panorama of mountain scenery, so varied, so expansive, and yet having the mere." Here we lingered yet a day in the home of the poets, viewing again

"The little nook of mountain ground

. . . . .  
Sweet garden-orchard, eminently fair

The loveliest spot that man hath found."

Only one regret remained with me as I returned to Liverpool—that, through lack of time, I could not visit Ullswater, the scene of the "Daffodils." The lonely reaches of the lake offered a coyer, more recondite charm, but I must needs be content that its daffodils should "flash before the inward eye," and that their haunt should remain for me Ullswater unvisited.

FLORENCE MOYNIHAN.



## THE FUNCTIONS OF ATTENTION

Attention is a selective act of the mind. It results from fixing the mind upon an object or a small group of objects and withholding it from other objects in the field of consciousness. The second element, the holding of the mind upon the object is just as important as the first. To bring about the most effective concentration of thought, the extent of mental vision must be narrowed as much as possible.

Psychologists usually distinguish two kinds of attention and the distinction between them refers to the effort involved in the act. Some acts of attention are not marked by conscious effort and this is termed passive, spontaneous or involuntary attention. In active, compelled or voluntary attention the acts are marked by conscious effort and sometimes very strongly.

In passive attention the will is not present, while in active attention it is always present and often in a very energetic form. When attention is given without the will, the object attracts the mind, it holds the mind in its own firm embrace and interest is the result. The child cannot attend unless it is interested and there can be no effective teaching without interest. This holds good for all grades of students from the kindergarten to the university. Teaching must be made interesting and spontaneous attention will be the inevitable result. In order to accomplish this, illustrative material is necessary and it is as necessary to the teacher in the country school as the laboratory is to the professor of chemistry or physics.

Interested or involuntary attention should predominate in good study, but it alone will not suffice, for a time will come when the pupil must apply himself from other motives than interest.

The power to hold the mind steadily to any line of work is characteristic of the most highly trained and well disciplined mind. Children, and also many adults, cannot give voluntary attention for any considerable length of time. By experience we have learned the difficulty of keeping the mind on something not especially interesting for half an hour. It is not easy to compel the attention to dwell on uninteresting things.

By accomplishing disagreeable tasks and by doing things in which we are not interested we can often attain some desired end. Our aim may be some coveted knowledge or increased power of

thought but even if the task is unpleasant we will eventually gain interest. Compelled attention may work the same way. Attention which pupils give through compulsion is of but little value unless it holds them to a task long enough for the teacher to convince them of its attractiveness and worth. At first this attention may require great effort, but after interest is aroused and when once the will decides, if it persists in the decision, new motives will come to its support and the attention becomes involuntary. The power to attend can be readily cultivated by persistent practice. It is very beneficial to study, then, for it vivifies consciousness, intensifies impressions, fixes objects in the memory and makes all mental and physical work effective. The will is strengthened and this gives increased power of attention.

Voluntary attention must be reënforced by interest, then the attention will become involuntary which is the most effective in all study. The proper cultivation of voluntary or active attention is the great educational problem. The child has little will-power or power of self-direction. The spontaneous life of the mind is the only mental life that the child or the undeveloped man is capable of living but it contains the germs out of which the life of judgment and of the will is developed. In order to get the pupil to study right, the teacher must strive to overcome the passive attention for then the will is strengthened. As the will is strengthened, which is the same as an increase of voluntary attention, the mind centers itself upon objects of its own choice and the real, and the best education of the individual results. In a school where interest has changed voluntary attention into involuntary, the intellectual atmosphere will be filled with curiosity, energy, vigor, and application.

Voluntary attention also involves continuity and intensity of mental effort. Continuous and intense application will completely master a problem or a lesson that momentary and disconnected attention would not even begin. The work will also be done in little time and by these acts of volition the pupil forms habits of study while preparing his lessons or he acquires his art of study while actually studying and this is of great importance. The habits of mind that are formed in youth will mark the pupil long after his school life is over.

Ribot describes the method of bringing forth and solidifying voluntary attention thus: "In the first period the educator acts

only on the simple feelings. He employs fear in all its forms, rewards and tender and sympathetic emotions. During the second period artificial attention is aroused and maintained by means of feelings such as love of self, emulation, ambition, interest in a practical line, and duty. The third period is that of organization; attention is aroused and sustained by habit. Acquired attention has become a second nature. Individuals refractory to education and discipline never attain to this period; in such people voluntary attention is seldom produced."

Both kinds of attention are absolutely necessary, for voluntary attention will set the mind to work, while involuntary holds it to the work. In school we must have the child's attention, made voluntary through interest; but the attention which comes directly through interest will not suffice, for it leaves the mind unregulated; the will must bring the mind to a focus if there is to be any real education or mental discipline.

From experience as well as from study it has been found that involuntary attention must be the greater with young children, before the power of volition can be cultivated. It must also prevail with older pupils but in most cases it results from the cultivation of will-power or adherence to duty and truth.

SR. M. LAURENTINA, C.P.P.S.

Maria Stein,

Mercer County, Ohio.



## THE ART OF STUDY

The term "art" is used in two senses. The "Art of Study," according to Hinsdale, means first, personal skill or practical ability, in carrying on studies, and secondly it means study as a subject of investigation, consisting of its own peculiar method and rules. The pursuance of some subject, such as mathematics or science, in accordance with an intelligent plan may be taken as an example of the first meaning. The second meaning may be illustrated by the pupil studying to find out the method and rules of the art, either by his own effort or through the instruction of a teacher or an author.

True study is the vigorous application of the mind to any subject. Study should consist of thinking and it should also incite to reflection. After this comes assimilation, which means to make the new thought connected with our old thoughts or, in other words, to make what has been received an integral part of one's self. It seems that young people do a great deal of studying without reaping the benefit of their work. This is waste in education. Therefore, it is extremely necessary that the student work with a clear conception of the aim to be attained in study. He will do this if he is taught the art of study as soon as it is possible for the skillful teacher to conform his mind to this pleasant, yet difficult, task. When is it possible, and when should the teacher begin this work? Our effort should be not only to teach the child, but to enable him to teach himself. By starting thought we must make him eager to instruct himself. The teacher must either bring the things that are not known to the pupil, or lead the pupil to the things not known. The little child comes to school with his own ideas and knowledge. He is supposed to promote his mental advancement. The normal child is eager to learn and is interested in anything embraced in his own experience. But interest must be aroused in other things, and the teacher puts books into his hands with the obligation of showing him how to use them. The first lessons in reading are also the first lessons in study, for this branch opens up to the pupil the truths contained in all books and libraries. The teacher should conscientiously assist the child, who learns how to learn by actually learning and who acquires the art of study by actually studying. There are only two ways of acquiring this art and they

are as follows: first, the teacher must help the child to learn his lesson, explaining the language, correlating it with previous lessons and illustrating with things of the outside world; second, the teacher must work with the pupil and guide him while leading him forward. He cannot tell him how or what to do, but must see that the work is actually done and done in the right way.

The formal art of study belongs to a later period, when the pupil is given work to be done at his desk, or when he is given a recitation to prepare. Now the pupil must learn to work independently and this is the very core of the art of study. When the books are put into the hands of the pupil, as a source from which he is to derive knowledge, the teacher must continue to give him assistance and must work with him, but not for him.

In the beginning, he simply leads the pupils to do the work in the prescribed manner and he only sees that they do the work well. By this method the real art of study will be gradually working itself into the mind of the child. Thus far, the teacher has protected the child against distractions and he has endeavored to persuade the child to apply himself as closely as possible to his work. Later the pupil, himself, discovers that his lessons are not so well prepared if he gives his attention to other things, when he is disturbed by companions or when he allows his mind to wander. If he reflects, these discoveries will influence his mind and affect his work. He sees order and system in what the teacher requires of him and he is pleased and encouraged in consequence. The art of study will pass unconsciously into the second stage and the teacher facilitates this passage. Hints and suggestions of practical value in the formal art of study are given. The principal function of the instructor is not so much to furnish with positive knowledge as to show where and how to find the knowledge. The teacher should also strive to instil a love for knowledge. Study periods should be both supervised and independent.

Young children do not know how to study the reading lesson for themselves; they must be shown by reading the lesson for them, before they attempt it. The lesson should be read, and read well, for them and they should follow closely in their own books. Suggestions as to emphasis, inflection and thought must be given but much should be left for them to think out. There is no other way in which children can get an idea of good reading, for many hear no reading in their homes.

Another means of cultivating the art of study is to assign lessons usually by the topic method; if then the right manner of study has been properly taught the pupil will find no difficulty in selecting and organizing the principal parts.

The appeal to high incentives tends to easy control. The teacher governs through motives that are ennobling. The work of discipline is lessened and the happy teacher is left free to devote all his time, energy and strength to the duties of instruction. Proper method of study will greatly reduce the work of both teacher and pupil. It will eliminate much friction in the process of study and all the work will be more effectual and more enjoyable. The pupil will attend regularly, execute all work promptly, act properly in and out of school and in fact he will endeavor to do right everywhere. The wayward pupil, through right methods of study can be lead to reflect and reform.

Character grows through every exertion of the will, and in learning and practicing the art of study the will is frequently and often vigorously exerted. Right thoughts, right motives and right actions make the character grow. Diligence, quiet, industry, regularity, economy of time, and all the dispositions that we labor to excite will be readily cultivated and will steadily build up the character of the child. Under the teacher's constant care he will be assisted to form good habits and he will acquire an art which will benefit him through life. How can he help attaining to the full usefulness destined for him by our Heavenly Father? If the man is to stand on the foundation laid in youth, does not this work require exactness and our greatest care and foresight? Our aim must be a correct method of training in right purpose, right thinking and right living.

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## CURRENT EVENTS

### FEDERATION OF CATHOLIC ALUMNAE

The members of the Catholic Alumnae Associations of the District of Columbia, who participated in the "Washington Day" celebration of the recent convention of the International Federation of Catholic Alumnae, have lately met and taken steps to organize their branch of the Federation along broader lines. The meeting, which took place on December 17 for the purpose of reporting on the recent convention, was presided over by Miss Ida Hill Bowie, alumna of Mount Saint Agnes College, Maryland, and Visitation Convent, Washington. In an interesting address Miss Ella Lorraine Dorsey spoke of the possibility of a larger organization of the Catholic Alumnae for the District. On account of the fact that there are in the neighborhood of ten thousand alumnae of various Catholic institutions resident there, it was urged that these alumnae be allowed membership in the local organization by virtue of their membership in a Catholic Alumnae Association.

The suggestion of Miss Dorsey was favorably received, and it was agreed that a resolution be drafted requesting the recognition of such an arrangement by the international headquarters. At present fourteen alumnae associations are included in the branch of the District of Columbia.

### DEPARTMENT OF SUPERINTENDENCE OF N. E. A.

The 1917 meeting of the Department of Superintendence of the National Education Association will be held in Kansas City, Mo., from February 26 to March 3. The following is a general outline of the program which has just appeared:

The first meeting will be held Tuesday evening, at which time, in addition to the usual introductory program, an address will be given by a person of national reputation.

At the meeting Wednesday morning, the general topic will be—A Stronger Foundation for, and a Better Command of, Spoken and Written English, with four speakers representing elementary schools, high schools, normal schools, and colleges.

Wednesday evening the general topic will be—Uniform Standards and Correlative Factors in Public School Education, sub-divided into: (a) Standards of School Architecture and Schoolhouse-Construction; (b) Standards of Individual Health Among Children; (c) Standards of Personal Ethics and

Individual Conduct Among Children; and (d) Standardized Units of Achievements among Pupils and Measurable Standards of School-Administration.

Thursday morning the general topic will be—Defining the Scope of Education. The papers presented will be: (a) Legitimate Range of Activity of the Junior College from the Viewpoint of Public School Education; (b) Relations between and Differentia Defining Work of Public School Education and Philanthropy; (c) Relations and Lines of Demarcation between Field of Industry and Public School Education; and (d) Vocational Guidance Based upon Predetermined Mental Aptitude. Following the papers, there will be a report of the Committee on Relation between Boards of Education and Superintendents, after which the regular business meeting will be held.

Thursday afternoon will be occupied by round-table conferences. The conference for state and county superintendents will be presided over by Nathan C. Schaeffer, of Pennsylvania. The conference for superintendents of cities with a population of over 250,000 will be presided over by William M. Davidson, of Pittsburgh. The conference for superintendents of cities with a population between 25,000 and 250,000 will be presided over by Supt. E. U. Graff, of Omaha. The conference for superintendents of cities with a population under 25,000 will be presided over by Frank T. Vasey, Charles City, Iowa. The conference for Directors of Educational Research will be presided over by Walter S. Monroe, Kansas State Normal School, Emporia, and the conference on Compulsory Education, School Census and Child Welfare will be presided over by Supt. J. M. Gwinn, New Orleans.

Thursday evening the general topic will be—Observable Tendencies toward a Nationalization of American Education, with three sub-divisions: (a) Its Legitimate Field and Its Relation to State and Local Agencies; (b) Plans and Objects: How it Might be Made to Articulate with Local Initiative; (c) Results Which One Might Reasonably Anticipate.

Friday morning the general topic will be—Educational Poise. The first subject presented will be—Variations in the Ratio of Time to be Given to the Mental and Manual Elements in the Different Grades of the Elementary Schools and Their Relative Values in Developing Educational Symmetry: (a) As Related to the Mental Growth of Children; (b) As Related to the Child's Social and Economic Efficiency. The second paper will deal with—The High-School Teacher's Professional Preparation. The third paper will deal with—The Health Problems of the Rural and Village Schools, after which a report will be presented by the Committee on Military Training in the Public Schools.

Friday afternoon the first topic will deal with—Educational Innovations and Experimental Movements: (a) The New Country School; (b) Studying the Child's Educational Opportunities; (c) A New Organization of School Activities. Another topic will be—Kindergarten Training for Every Child. The Committee on Economy of Time in Elementary Education will make its report.

The first meeting of the National Council of Education will be held Monday evening. The topics discussed will be—A Constructive Program of the National Council, The Control of Educational Progress through Legislation, and The Control of Educational Progress through School Administration.

At the Tuesday morning session the subjects discussed will be—The Control of Educational Progress through School Supervision, The Control of Educational Progress through Educational Experimentation, The Control of Educational Progress through Professional Preparation, and The Control of Educational Progress through Professional Organization.

Tuesday afternoon, the Joint Committee on Health of the National Council and the American Medical Association will present a report, following which there will be a round-table discussion conducted by A. Duncan Yocum, University of Pennsylvania, of the Report on the Course of Study as a Test of Efficiency of Supervision.

At the first meeting of the Conference on Normal Schools, Charles McKenny, of Ypsilanti, will discuss—The Teacher's Growth in Service, and William M. Davidson, of Pittsburgh, will discuss—The Normal School from the Superintendent's Point of View. Franklin B. Dyer, of Boston, will lead the general discussion. At the second session Payson Smith, of Massachusetts will discuss—Standards in Teacher-Training, the general discussion to be led by Fred L. Keeler, of Michigan, and Charles P. Carey, of Wisconsin.

The subjects for discussion at the conference of City Normal Schools will be—Standards for Measuring Teaching Efficiency, Reciprocal Relations of the City Normal School and the City School System, Team-work of the Faculty, and a Report of the Committee on Organization.

During the session there will also be held meetings of the following associations and organizations:

National Society for the Study of Education.

Society of College Teachers of Education.

American School Peace League.

Conference of Teachers of Education in State Universities.

Association of Principals of Secondary Schools.

School Garden Association of America.

Association of High School Supervisors and Inspectors.

National Federation of State Education Associations.

International Kindergarten Union.

National Conference of Deans of Women.

Educational Press Association of America.

American Home Economics Association.

National Association of State Inspectors and Supervisors of Rural Schools.

Educational Publishers Association.

Council of State Departments of Education.

National Congress of Mothers and Parent-Teacher Associations.

National Council of Primary Education.

National Council of Teachers of English.

National Association of Teachers' Agencies.



At a meeting of the Executive Committee of the National Education Association held at Albany, N. Y., Monday, December 18, it was unanimously agreed to hold the next convention of the Association at Portland, Ore., provided satisfactory railroad rates were granted by the Trans-Continental Passenger Association.

#### HIGH-SCHOOL SECRET SOCIETIES ABOLISHED

The Board of Education of the District of Columbia on December 20 voted to abolish all secret societies in the high schools of the District. The matter had been under consideration for some time, and action was taken only after investigation and deliberation by the committee on high and normal schools. With but one dissenting vote the following recommendations of the committee were sustained:

1. That on and after this date no student in the high schools of Washington shall be permitted to join a high-school fraternity or sorority. That the penalty for any violation of this regulation be made expulsion from school.

2. That the high school students now members of fraternities and sororities may retain membership until their graduation from the school under regulations now in force.

3. That a committee or commission be appointed to make suggestions at once to the faculties of the different high schools for the formation of social organizations to which all students shall be eligible; that this commission be made up of members of this committee with the superintendent of the schools, three citizens who are parents of pupils of high school age, and three representatives of each school faculty, to be chosen by the principal of the school and to include himself.

4. That this commission be a continuing body until abolished by order of the Board of Education.

According to a press report, the Corporation Counsel of the District of Columbia, on January 15, declared that the Board of Education was within its rights in adopting the above recommendations, and that a pupil guilty of an infraction of the rules may be expelled from the schools, as provided by the regulations of the Board.

#### NEW SOCIETY OF CATHOLIC WOMEN

On the feast of St. Francis Xavier, December 3, the first public meeting of the recently organized "American Missionary Association of Catholic Women" was held at St. Francis Hall, Milwaukee, Wis. Almost every parish of the city was represented. In all,

about 500 women, mostly members and promoters, were present. The program consisted of musical and literary selections and an address by the Rev. C. M. Thuente, O.P., on the aims and objects of the Association. The Rev. Father Placidus, O.M.Cap., described his experiences as a missionary in Palau, Caroline Islands. The meeting was also addressed by Rev. Father Lynk, S.V.D., and the Rev. Bruno Hagspiel, S.V.D., delivered an illustrated lecture on "Women and Children in Pagan Lands."

The "Missionary Association of Catholic Women" was started in Europe in 1902, received the heartiest approbation of the two late popes, who granted the members numerous spiritual advantages, and numbers at present 180,000 members. The American branch was begun only last June and already has a membership of about 6,000, chiefly in the diocese of Milwaukee, whose archbishop, the Most Rev. Sebastian G. Messmer, is profoundly interested in the movement. At present steps are being taken to introduce the Association in other dioceses and to launch a new missionary magazine, which will be the official organ of the Association.

#### THE RELIGIOUS EDUCATION ASSOCIATION

The Fourteenth General Convention of the Religious Education Association, to be held at Boston, February 27 to March 1, will take up the theme "Religious Education and the Coming Social Order." The program is planned to face the question: How should youth be trained to meet the needs and demands of the great changes that are sure to follow the world war? The Convention is announced as one on "Preparedness"; not, however, a preparedness by armament but by education. The Association is an international organization, having members in all the warring countries, and it is expected that the attendance will represent many nations and lands.

In the departmental meetings some of the characteristic papers and discussions are the following:

Universities and Colleges.—The College Interpreting the New Missionary Spirit.—A Religious Interpretation of Vocational Guidance.

Theological Seminaries.—What Training in Education Should be Required of all Seminary Graduates?—The Relation of Courses in Religious Education to Courses in General Education.—The Professional Preparation of Teachers in the Seminary.

Churches and Pastors.—The Demand of the Coming Social

Order upon the Church.—Developing the Missionary Consciousness in the Modern Man.

Church Schools (Sunday Schools).—The School and Vocational Direction.—The School and the Pupil's Reading.—Adjustments to Recent Developments in Educational Methods, (1) As to Lesson Materials; (2) As to Methods of Teaching; (3) As to Organization and Administration.

Public Schools.—A Report of Recent Development in the Correlation of Bible Study with the work of the Public Schools. Problems of Moral and Religious Training Due to the Dominance of Vocational Studies.

Private Schools.—The Special Opportunity of the Private School in Religious Training. Faculty Provision for Religious Training. What Should be Included in the Curriculum of Religion in Private Secondary Schools? Making Religious Instruction Real by its Relation to the Student's Actual Life. Academy Courses in the Bible and Religion in Relation to College Entrance Requirements. What are the Salient Problems of Religious Education in Private Schools, and How May the Department of Private Schools of the R. E. A. be of Largest Service?

The Family.—The Old and New Foundations for the Family Altar. Family Prayers. The Training of Parents. The Responsibilities of Parents. Parents' Classes. Teaching Religion in the Home.

#### VOCATIONAL ADVISER FOR CITY

The School Board of Lynn, Mass., has created the position of vocational adviser and has elected John C. S. Andrew to the position, according to a late issue of *School and Society*. The new officer will visit factory owners and other business men, and provide a better correlation between the courses followed by high-school students and the positions that they subsequently fill. Mr. Andrew was formerly teacher of history at the English High School at Lynn.

#### EDUCATION IN 1916

There were 23,500,000 persons attending schools of some kind in the United States in 1916, according to estimates of the United States Bureau of Education. "This means," declares the Annual Report of the Commissioner of Education. "that approximately 24 per cent of the inhabitants of the United States are attending school, as compared with 19 per cent in Great Britain, 17 per cent



in France, 20 per cent in Germany, and a little over 4 per cent in Russia." The Bureau points out, however, that the result is much less favorable to the United States if daily attendance, rather than enrollment, is taken as the basis for comparison, since some of the other nations have better attendance and a longer school term than the United States.

The number of pupils in public kindergarten and elementary schools rose from 16,900,000 in 1910 to 17,935,000 in 1914, an increase of more than a million in four years. In the same period the number of public high school students increased from 915,000 to 1,219,000; and for 1915 the corresponding figure was 1,329,000. As the result of this increase of 110,000 in public high school students the total number of students in the 14,000 high schools of all kinds, increased to a million and a half. Of the 11,674 public high schools reported, 8,440 had full four-year courses. Approximately 93 per cent of all public high school students are in four-year high schools.

The report analyzes the number of teachers in the United States, showing that of the 706,000 teachers, 169,000 were men and 537,000 women. The number of men teachers has increased very slightly since 1900; the number of women teachers has almost doubled. In public elementary schools the number of men teachers has decreased 20 per cent since 1900, while the number of women teachers has increased 8 per cent. In 1900 teaching positions in public high schools were evenly divided between men and women. At the present time women outnumber the men by 8,000. The average annual salary of all teachers is \$525. The figure is highest in the East and North Atlantic States, with \$699 and \$696, respectively, and lowest in the South Atlantic States (\$329). It varies from \$234 in Mississippi to \$871 in California, and \$941 in New York.

#### *Cost of Education*

Expenditures for education in 1914, partly estimated, totaled close to \$800,000,000. An estimate making due allowance for the intervening two years and for items necessarily omitted, would easily bring the nation's current educational expenditure to a billion dollars. Public elementary schools cost in 1915 approximately \$500,000,000; public high schools, \$70,000,000; private elementary schools, \$52,000,000; private secondary schools, \$15,000,000; universities, colleges, and professional schools, \$100,000,000; normal schools, \$15,000,000.

Of the \$555,077,146 actually reported for public schools in 1914, \$398,511,104 was by the North Atlantic and North Central States. New York expended \$66,000,000; Pennsylvania, \$52,000,000; Illinois, \$39,007,314; Ohio, \$35,172,950; California, \$26,579,804; Massachusetts, \$25,492,292; and New Jersey, \$23,284,096. Six States, New Hampshire, Vermont, Delaware, Wyoming, New Mexico, and Nevada, expended less than \$2,000,000. On a per capita basis Utah ranked highest, with an expenditure for education of \$10.07; Idaho expended \$9.66 per capita of population; North Dakota, \$9.62; Montana, \$9.50; Arizona, \$8.93; and Washington, \$8.89; while Mississippi spent \$1.48; South Carolina, \$1.83; Alabama, \$1.97; and Georgia, \$1.98.

Gifts and bequests to education amounted to \$31,357,398 in 1914, of which \$26,670,017 was for universities and colleges, \$1,558,281 for theological schools, and \$1,495,773 for law schools. Since 1896 sums aggregating \$407,000,000 have been given to educational institutions by private donors.

#### *Educational Movements of the Year*

In discussing educational movements the report points out that most of the recent contributions are in the domain of practice rather than in theory. The report declares: "There seems to be a clearer vision as to the essential aims of education. Educational surveys have multiplied to a remarkable extent; almost no field has now been left untouched, and the latest findings in scientific measurements are being utilized in survey work. The health movement in education has experienced a notable stimulus from the preparedness situation and the demand for military training. Rural education has more and more enlisted the interest of the general public outside of professional circles and has clearly become a problem of administration and financing, rather than promotion. Vocational education is advancing slowly, but steadily, in a way that seems to afford the best possible guaranty of permanence."

Because of the increase in cost of paper a much smaller edition of the Annual Report of the Commissioner has been printed and many school officers and librarians who have received the volumes in past years will be obliged to purchase them at cost from the Superintendent of Documents at Washington. Reprints of the various chapters will be available for free distribution in the limited amounts allowed by law.

PATRICK J. McCORMICK.



## REVIEWS AND NOTICES

**The Prayer Book for Boy Scouts**, by Rev. Thomas S. McGrath.  
Published with Ecclesiastical Authority. New York P. J.  
Kenedy & Sons. 142 pages, leather binding, 35 cents;  
flexible binding, 15 cents.

When Cardinal Farley approved, by letter of December 26, 1913, the extension of scout work among Catholic boys, he designated certain conditions which must obtain therein: first, that there be organized distinctly Catholic troops; second, that some representative Catholic clergyman or layman be appointed on the local board of the boy scouts; third, that the scout masters be approved by the Catholic authorities; fourth, that no Catholic boy be allowed to join the boy scouts unless he be a practical member of the Junior Holy Name Society, or some kindred religious sodality. These conditions, of course, were specifically for the diocese of New York. In their spirit, consequently, and "with the fond hope that our Catholic boy scouts, living according to the maxims of their Holy Religion and the Scout Law, may become the flower and reserve force of the Church in America," this little prayer book has been written, and now appears with the full approbation of ecclesiastical authority. It is an admirable composition and should be in the hands of every Catholic boy scout in America. It contains all the usual items of prayer books, *e. g.*, calendars, ecclesiastical regulations, litanies, a method of saying the rosary, the form of administering Baptism, preparation for Penance and Holy Eucharist, incidental and occasional prayers and the manner of serving Mass; but it is distinguished above all by the pages addressed immediately to the boy scout himself, upon the spiritual character of his avocation—its duties and its responsibilities.

It was the author's purpose to make the little book "a source of guidance for the Catholic boy scout, to stir him on to a high standard of conduct and bravery, which should ever distinguish him. To attain this end, we have tried to emphasize the importance of character and the practice of solid virtue. In the rush and bustle of every-day life, the beautiful chivalrous courtesy of our American boy is apt to decline, so we trust the present volume



will instill and refresh in the minds and hearts of this growing generation that manly bravery, courteous manner and generous self-denial without which no genuine service can be rendered to one's neighbor, the State or the Church." In accordance with his purpose the author then addresses a word to the scout masters upon the solemn responsibility they have undertaken, and proceeds next to the scout's promise, taking it up section by section and demonstrating that it "spells fidelity to God, loyalty to your county, obedience to all lawful authority, love for your neighbor, self-esteem and respect for the care of your body, 'The Temple of the Holy Ghost,' and a high appreciation of the value of your immortal soul." The following pages are devoted to the scout law and all that it means to the Catholic boy scout—almost a brief review of ethics! For a scout must be trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean, reverent. He should possess a sterling character, should be a lover of good reading and of study, and his honor is always to be trusted unquestioningly. "Useful things for a boy scout to know," which will aid him in the practice of his religion, are next given in satisfying detail, and then, with a final word of encouragement and inspiration, the author leaves the scout to the prayers which will enable him to keep pure and bright the flame of his Catholicity. Truly, this book should be a powerful aid to the Catholic boy scout in living up manfully to his motto "Be Prepared," a motto which can only mean that he who subscribes to it must "always be ready in mind and body to do his duty to God, his neighbor and himself, and to live up to the requirements of the scout law and his holy religion."

THOMAS QUINN BEESLEY.

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**Yonder** by Rev. T. Gavan Duffy, P.F.M. New York: Devin Adair Co., 1916. Pp. 170, 8vo. Cloth, \$1.25. Postpaid \$1.40.

This little volume consists of fragments, reflections and quaint stories, but it successfully reveals the work to be done in fields afar and the hardship attendant upon the doing of it. It is intended by the author to aid in breaking down the narrow parochialism that is choking the Catholic life out of many a native born Catholic.

**Third Reader**, by Sisters of St. Joseph. New York: MacMillan Co., 1916. Pp. 247. Price 40 cents.

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**The Elements of Civics**, by John A. Lapp, Director of Indiana Bureau of Legislative Information, Lecturer in Political and Social Science, Indiana University. Indianapolis: Bobbs Merrill & Co., 1916. Pp. xviii+399.

This volume is intended primarily for the children in the grammar grades and the first year high school. It is an attempt to teach civics systematically in the seventh and the eight grades. The subject is approached from the economic standpoint, but the work does not end in the teaching of economics. It aims at giving the pupil a working knowledge of the forms of government under which we live.

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**Music Book Printing**, with Specimens. Boston: F. H. Gilson & Co., 1915.

"This book presents in concise form information concerning the preparation of music manuscript, the correction of proof, the amount of music which should go on a given size page, and other matters of interest. . . . There are included several specimen pages showing styles of music composition, the size of music type."

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**Some Problems in City School Administration**, by George D. Strayer, Professor of Educational Administration, Teachers College, Columbia University, assisted by Frank P. Bachman, Ellwood P. Cubberley, William T. Bawden and Frank J. Kelly. Yonkers-on-Hudson: World Book Co., 1916. Pp. xi+234.

This is the latest volume of the School Efficiency Series edited by Paul Hanus. It is a departure from the original purpose of the series, which was to be confined to the survey of the New York schools. The basis of this work is a survey of the schools of Butte, Mont., which was made by Dr. Strayer and his associates. The survey of itself is of interest to the citizens of Butte, but the facts brought forth and the conclusions arrived at are of interest to all who are concerned with the problems to be met with in

the administration of city school systems. The general value of this book is set forth by Dr. Hanus in the editor's preface: "When the report on the Butte survey appeared, I suggested to Dr. Strayer that, if agreeable to him and to his associates, I would like to publish it as a volume of the School Efficiency Series, because, like the New York and Portland reports, it embodies a record of facts concerning a particular school system which it is impossible otherwise to obtain. Also, like those other reports, it embodies methods of study, schools and school systems and discusses principles of procedure in the school activities that are universally applicable—just such concrete facts, methods and principles as constitute the most available material we can obtain for critical analysis and evaluation by all students of education, and particularly by superintendents of schools and other school officers."

The conclusions and recommendations given at the close of the volume are clear-cut and to the point, as may be seen from the following paragraph: "A careful study of the law under which the school district has been organized makes it clear that the Board of School Trustees is vested with large authority in the control of public education. The commission recommends that there be a clear differentiation between the legislative functions exercised by the board of school trustees and the executive powers vested by them in the superintendent of schools and the school clerk. There can never be any adequate administration of schools without the placing of large responsibility upon executive officers, chosen by the board of school trustees, and this responsibility can never be adequately met except when the board vests in the superintendent of schools authority commensurate with his responsibility."

This conclusion is sane and of much wider application than that pointed out here.

THOMAS EDWARD SHIELDS.

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**School Organization and Administration**, a Concrete Study  
Based on the Salt Lake City School Survey, by Ellwood P. Cubberley, Professor of Education, Leland Stanford, Jr., University, assisted by Jesse B. Sear, Lewis M. Terman, James H. Van Sickel and J. Harold Williams. Yonkers-on-Hudson: World Book Co., 1916. Pp. xiv+346.



This volume is included in the Educational Survey Series. It has an interest much wider than a survey and might be properly designated a study in School Organization and Administration. We are told in the publisher's preface that "The conclusions of the report, unlike those of most surveys which have so far been made, are favorable to the superintendent of schools, and the report is a rather strong testimonial as to the value of the fifteen years of service he had given to the city. The chief criticism of his work is in the over emphasis he had allowed, as revealed by the tests made of the work in the schools, of the instruction in the so-called fundamental school subjects."

It is customary to hear schools and school systems criticised because of the so-called fads or the emphasis placed on the new phases of educational work. The present instance is of an opposite character. The superintendent of the Salt Lake City schools asked for the survey to be made by competent authorities outside of the State to allay the volume of criticism which had developed concerning the instruction and supervision being given in the schools of Salt Lake City. Evidently safety from criticism is not to be had even by an over-conservative attitude. It will be worth while to observe the effects of this report on the popular mind and on the critics in question.

THOMAS EDWARD SHIELDS.

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**The Wonders of the Jungle**, by Prince Sarath Ghosh, Book I.  
Boston: D. C. Heath & Co., 1915. Pp. vii+190.

This little book is printed on good paper; it is well illustrated and well bound. The stories are attractively told by a native prince of India. The author tells in a charming way how the animals in the jungle live, how they protect one another, how they care for and train their young and how they adapt themselves to their surroundings. As might be expected, he reads human life into the inhabitants of the jungle and uses them as a means of teaching lessons in manners, morals and conduct.

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**Manual Training for Rural Schools**, a Group of Farm and Farm Home Woodworking Problems, by Louis M. Roehl.  
Milwaukee: The Bruce Publishing Co., 1916. Pp. 45, 8vo. Paper, 35 cents.

**Lecons de Psychologie et de Théodicée**, par Abbe Arthur Robert, Professeur de Philosophie a l'Universite Laval, Quebec. Quebec: l'Action Sociale Limitee, 1916. Pp. 144.

This little treatise was approved and recommended by the Catholic Committee of the Council of Public Instruction on the 10th of May and the 2d of February, 1916, for the pupils in the academic course of normal schools and for candidates for breve académique of the bureau of examiners. It contains a brief, almost catechetical discussion of the fundamental topics treated in scholastic philosophy under these two heads.

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**Lecons de Morale**, Deuxieme edition, par Abbe Arthur Robert. Quebec: l'Action Sociale Limitee, 1916. Pp. 144.

This volume likewise has the approval and recommendation of the Catholic Committee of the Council of Public Instruction under date of the 22d of September, 1915. It is designed for the same classes of pupils in the normal school. It is a simplified version of the usual scholastic treatise on ethics.

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**The Criminal Imbecile**, an Analysis of Three Remarkable Murder Cases, by Henry Herbert Goddard, Director of Department of Research, Vineland Training School. New York: MacMillan Co., 1915. Pp. ix+157.

The cases studied in this book are the first court cases in which the Binet-Simon tests were admitted in evidence, the mental status of these persons under indictment being largely determined by this method. There are certain features of the work that may prove useful outside the criminal court room; for instance, the author in his preface, says: "In the chapter on responsibility we have tried to indicate the difference between *verbal morality* and deep-seated, appreciated, moral principle. A child may have the former, but the latter comes only with experience and the age at least of adolescence." The main purpose of the book is thus stated by the author: "If this book shall help the lawyer to make a more successful defense of the imbecile criminal, the judge to dispense justice to this much misunderstood class of high grade imbeciles, and society in general to realize its responsibility for the mentally defective, it will have fulfilled its mission."

**The General Education Board, Report of the Secretary for 1914-15.** New York: The General Education Board, 1915. Pp. xv+240.

The work of the board is discussed in this report under the following headings: College and University Appropriations, Medical Education, Educational in the Southern States, Farm Demonstration, Educational Research and Public Education in Maryland. In the statement of appropriations made to colleges and universities we find that Vanderbilt University received \$300,000; Goucher College, \$250,000; Vassar College, \$200,000; Ohio Wesleyan University, \$150,000; Denison University, \$125,000; Colorado College, \$125,000; Pomona College, \$100,000, and Davison College, \$25,000. These are all appropriations towards larger sums to be collected elsewhere.

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**A Course in Inorganic Chemistry for Colleges**, by Lyman C. Newell, Ph.D. Boston: D. C. Heath & Co., 1916. Pp. x+595.

This is a new and revised edition of the work brought out by the same author in 1909. Many of the chapters have been rewritten and considerable new matter has been added so as to bring the work up to date from a standpoint of pedagogy as a text-book in inorganic chemistry for use in colleges.

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**Second-Year Mathematics for Secondary Schools**, by Ernest R. Breslich, Head of the Department of Mathematics in the University High School, the University of Chicago. Chicago: The University of Chicago Press, 1916. Pp. xx+348.

This volume is a second edition of a former text of the same title by other authors which appeared in 1910. The present volume, however, has been so materially altered that it constitutes practically a new contribution to our text-book literature with its own plans and purposes, which are thus briefly stated in the editor's preface: "Its primal aim is to furnish a gradually progressive contribution of the form of reconstructed mathematics of the texts *First Year Mathematics*, by Mr. Breslich himself. It aims definitely to teach how to study as well as the content of the second unit of the second year mathematics. It accom-



plishes this through the nature and form of the material, through explicit exhibits and formulated tests of sound and unsound reasoning, through study helps, directions for working, and systematic chapter summaries."

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**Select Letters of Cicero**, Edited by Hubert McNeil Poteat, Ph.D., Professor of Latin, Lake Forest College. Boston: D. C. Heath, 1916. Pp. xii+201.

Of this little volume, seventy-nine pages are occupied with the text of Cicero's letters, 113 pages are devoted to notes on the text, and the remainder of the book is occupied with indices. The scholarship of the work is vouched for by Prof. Charles Knapp of Columbia University, who has studied every part of the manuscript and has read the proof. The author tells us in his preface that he has kept in view the needs of the freshman in Latin whose preparatory training may have suffered from poor teaching. The selections from Cicero's letters were made with the view of helping the pupil to get a clearer idea of Cicero's habits and character and of the life which he led. The work ought to prove serviceable.

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**Prose Types in Newman**, a Book of Selections from the Writings of John Henry Newman, Edited by Gilbert J. Garraghan, S.J., St. Louis University. New York: Schwartz, Kirwin & Fauss, 1916. Pp. xvi+237, 12mo. Cloth, 75 cents.

The purpose of this volume is not literature but rhetoric. Selections are made with the view to illustrating the so-called forms of discourse or five recognized types of composition. The selections are accompanied by questions and studies calculated to bring out the salient features. There is appended a glossary and notes.

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**Heroes of the Mission Field**, or Abridged Lives of Famous Missionaries and Martyrs of our Times, by Rev. Herman Wegener, Translated by E. McCall. Techny, Ill.: Mission Press, 1916. Pp. 297.

The sketches here presented in book form were written for the *Little Messenger of the Sacred Heart* and appeared in various

numbers of that periodical. They are calculated to awaken and strengthen faith and create an interest in the great work that is being done in the missionary field for the salvation of those who wander in darkness.

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**New Possibilities in Education**, *The Annals*, September, 1916.

Philadelphia: The American Academy of Political and Social Science, 1916. Pp. xxvi+231.

This volume is edited by Ambrose L. Suhrie, Assistant Professor of Elementary and Rural Education in the School of Education, University of Pennsylvania, and constitutes one more illustration of the restless condition pervading the field of education. We quote from the Foreword:

"The United States today furnishes the best laboratory in the world's history for the experimental determination of what is really worth while in the organization, content, and method of public education. All open-minded and forward-looking citizens are deeply interested in the general improvement of our educational system. They earnestly desire to see any and every innovation which promises real advancement, whether suggested by expert or by layman, given a fair trial under the most favorable conditions. They recognize—from a sense of national patriotism—the duty of all to promote country-wide experimentation, on a suitable scale, with every rational practice in education which has been conspicuously successful in a given local community or in any particular social group in our complex population. It is believed that the aims set forth and the practices described in the articles which follow will indicate in each case one of the lines of possible national achievement in public education. It is hoped that the wide study of these aims and practices may result in a more general attempt at such educational readjustment as may be found to be sound in theory and feasible in practice." It should be remembered, in spite of all this, that to experiment on a large scale in the field of education is a very dangerous thing for those experimented upon, and frequently we have no means of determining with certainty what the results of our experiment will be until two or three decades have elapsed and large numbers are involved. The significance of present conditions lies in the fact that it indicates clearly the failure of things as they were in the

field of education to meet conditions as they are in the world in which we live, and, whether we like it or not, changes in our educational practices and readjustments must be made. The problem is: how shall such adjustment be made safely? By what principles shall we be guided? By what aims shall our endeavors be determined? All these questions demand an earnest study of the philosophy of education, for the present is undoubtedly a time when the philosophical principles held by educational leaders will determine swiftly and surely the character of the work done in all our schools, Catholic and non-Catholic alike.

THOMAS EDWARD SHIELDS.

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**The Fifteenth Year-Book of the National Society for the Study of Education, Part II, The Relationship between Persistence in School and Home Conditions**, by Charles Holley, Wesleyan University. Edited by Guy Whipple. Chicago: University of Chicago Press, 1916, 8vo. Paper, 75 cents net.

The problem handled in this book is an attempt to ascertain the factors which determine the number of years of schooling received by pupils of the public school. The investigation covers several Illinois cities. The results are probably typical of the middle west. In the field covered, a close correlation was observed between the years of schooling and the economic, social, and educational advantages of the homes from which the pupils come, and these environmental conditions appear to be more important than the degree of native ability in determining the amount of schooling. The size of the family appears to have more appreciable effect on persistence in school.

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**Self-Reliance**, a Practical and Informal Discussion of Methods of Teaching Self-reliance, Initiative and Responsibility to Modern Children, by Dorothy Canfield Fisher. Indianapolis: Bobbs Merrill Co., 1916. Pp. vi+243.

This little volume is well worthy of its place in the Childhood and Youth Series, edited by M. V. O'Shea, Professor of Education in the University of Wisconsin. It is at the same time another evidence of the profound unrest that characterizes our present



educational activities. Mrs. Fisher outlines many of the changes that have taken place in our social and industrial life which call for corresponding change in our educational work, and offers some valuable suggestions concerning the desirable modification of our present educational practices. Professor O'Shea, speaking from his exalted position as head of the educational department of a great state university, emphasizes the same educational conditions. He says in the introduction: "It is a commonplace to say that education in the home, as well as in the school, is changing rapidly in every section of our country. Wherever one goes he hears teachers, parents and students of social welfare discussing educational reforms. Multitudes of suggestions are being constantly offered looking towards the modification of courses of study, methods of teaching and the organization and management of schools. There is evidently little, if anything, concerning educational procedure which is definitely settled."

It is true that Professor O'Shea regards it as a perfection that our educational system should be so sensitive to social and industrial changes, but the many voiced testimony from the field of public education in this country should awaken the leaders in the field of Catholic education to a sense of their responsibility. The Church since her very foundation has had things to say in all matters educational. She has fundamental guiding principles which should be of assistance in this time of transition and of profound changes, and if the trend of education is allowed to set in wrong directions the responsibility will lie at the doors of those who could have set the matter right and have not done so.

THOMAS EDWARD SHIELDS.

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**Being Well Born**, an Introduction to Eugenics by Michael F. Guyer, Ph.D., Professor of Zoology in the University of Wisconsin. Indianapolis, Ind.: Bobbs Merrill & Co., 1916. Pp. xx+374.

This volume is a number of the Childhood and Youth Series, edited by Professor O'Shea. It is significant that its author is a professor of zoology and yet the book is not primarily concerned with the well borning of beasts but with the well borning of human beings. Does this combination of authorship and professorship indicate in any way that man is considered merely an animal and

that the improvement of the human race is to be secured along the same lines as the improvement of our breeds of cattle? Probably no one doubts that physical heredity plays a very important rôle in the unfolding life of every individual, nor can we suppose that anyone doubts that environment also exerts a potent influence in this process. It has become the fashion of late, however, so to emphasize physical heredity as to leave little room for environmental influence. Very little thought should show anyone the danger of so mistaken a view. A child with the best heredity in the world would not ascend far in the scale of civil life were he debarred from all communication with his fellow-men. His inheritance might indeed lift him somewhat above the anthropoids, but it would leave him far below the men and women who take their places, however unworthily, in civil society. Social inheritance, which comes entirely from environment, while it presupposes physical heredity, deals more directly with those things that constitute the life of a normal man. The prevalent mistake in this field arises from the attempt to sever these two streams of heredity. Social heredity can be made defective only through vital continuity with physical heredity which it is the business of the school to establish. It should also be noted that, just in proportion as men lose sight of the claims of supernatural life, they veer towards the opposite extreme and fail to see in man anything more than the animal.

Studies in physical heredity are of course valuable, nay, indispensable, but there is grave danger that the over-emphasis being placed upon it by recent students of the subject will overshadow and obscure our vision of higher things. It is well to realize the State's privilege and the State's duty to protect itself from the entrance into it from without or from within of human beings that are antisocial. Professor Guyer gathers up some very startling figures. He asks: "What, then, is the meaning of 366 hospitals for insane which cost us annually \$21,000,000.00; of 63 institutions for feeble-minded costing us over \$5,000,000.00; of 1,300 prisons maintained at a cost of more than \$13,000,000.00; or 1,500 hospitals, whose annual maintenance requires at least \$30,000,000.00; or 115 schools or homes for deaf and dumb; our 2,500 almshouses with an annual expense of \$20,000,000.00; our 1,200 refuge homes costing annually several million dollars more. To say that we spend over one hundred million dollars on the custody of insane,

feeble-minded, paupers, epileptics, deaf, blind, and other charges is expressing the situation very conservatively." Now we may lament all of this and join heartily with Professor Guyer in our endeavor to lessen the evil or prevent its recurrence and still have serious doubt that the only remedy, or even the chief remedy, is to be found in having each man and woman examine their future partner deliberately with the eye of a breeder selecting his cows and his bulls for his stock farm. Professor Guyer's book, however, is well worth reading; it is thought stimulating even to those who might not be willing to accept his conclusions. The book is remarkably free from difficult technicalities and the line of thought presented can be followed even by the uninitiated. A glossary supplies an explanation of the technical phrases which might cause the uninitiated to stumble.

THOMAS EDWARD SHIELDS.

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**The Measurement of Intelligence, an Explanation of, and a Complete Guide for the Use of the Stanford Revision and Extension, of the Binet-Simon Intelligence Scale, by Lewis M. Terman, Professor of Education, Leland Stanford University. Boston: Houghton, Mifflin & Co., 1916. Pp. xxii+362.**

So much has been said recently in educational circles about the Binet-Simon Intelligence Scale and its application in the school that many teachers are beginning to feel restless. Never having studied the matter, they do not know what the Binet-Simon scale is and sometimes wonder whether it is made of paper or of glass and whether it might be too heavy for a slightly constructed female to use effectively. They will therefore welcome a book that will lead them into this secret and explain to them just how the scale is to be applied and what it consists of. After reading Mr. Terman's book it is promised that they will be able even to correct many of the well-known defects in the former scale. Prof. Cubberly, who is editor of the Riverside text-books in education, to which series the present volume belongs, hopes for great things from the general application of the intelligence test discussed in this volume. In his introduction he says: "The educational significance of the results to be obtained from careful measurement of the intelligence of children can hardly be overestimated. Questions relating to the choice of studies, vocational guidance,



school-room procedure, the grading of pupils, promotional schemes, the study of the retardation of children in the school, juvenile delinquents and the proper handling of subnormals on the one hand and gifted children on the other—all alike acquire new meaning and new significance when viewed in the light of the measurement of intelligence as outlined in this volume. As a guide to the interpretation of the results of other forms of investigation relating to the work, progress, and needs of children, intelligence tests form a very valuable aid. More than all other forms of data combined, such tests give the necessary information from which a pupil's possibilities of future mental growth can be foretold, and upon which his further education can be most profitably directed."

The tone of this paragraph has a ring of authority in it which would be justified only after the theory involved had proven its efficiency. Unfortunately, however, it is still in its infancy, and we will be obliged to wait a generation for results even if we were ready now to apply the tests accurately to the children who are being educated in our schools. That the intelligence test is valuable when used by competent men who have a thorough training in methods of psychological research there is little room to doubt, but we have a long way to go before its use by the rank and file of our teachers will give much hope of fruitful returns.

T. E. SHIELDS.

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**The Facts about Luther**, by Right Rev. Msgr. Patrick F. O'Hare, LL.D. New York: F. Pustet & Co., 1916. Pp. 367.

In nineteen seventeen occurs an anniversary which Protestants throughout the world will not fail to celebrate. Four hundred years ago the Professor of Sacred Scripture in the University of Wittenberg nailed to the University bulletin board ninety-five theses, attacking the doctrines of the church to which he was bound by sacred vows. This professor was Martin Luther.

What manner of man was Martin Luther? The average Catholic, who has not made a special study of Luther's life and work, would probably answer this question by saying that Luther was wicked in having violated his vows and in having attacked the Church, but that in other respects he was a man of respectable, almost edifying life—a good citizen, a talented man of letters,

and a great scholar. The average Protestant would, of course, answer the question by giving Luther still higher praise, and would picture him as a model of piety, statesmanship and erudition.

But now there has been published a work which will give Protestant and Catholic alike the power to answer the question "What manner of man was Martin Luther?" fully and accurately. From the press of Frederick Pustet & Co., 52 Barclay Street, New York City, comes a paper-backed volume, selling for 25 cents, called "The Facts about Luther." Its author, the Right Rev. Msgr. Patrick F. O'Hare, LL.D., Rector of St. Anthony's Church, Brooklyn, N. Y., has studied Luther in accordance with the impartial methods of the modern scientific historian, and has made out of the results of his research a book of the greatest interest and importance. His sources have been for the most part Luther's own letters, sermons and other writings, and the works of Luther's Protestant biographers and commentators. Therefore those who are shocked and pained by Monsignor O'Hare's revelations must nevertheless admit the truth of them, for the historian has convicted Luther out of his own mouth.

And of what monstrous things he has convicted him! The "great religious reformer," the "courageous Apostle," was in the first place a man filled with the evil passion of hatred—hatred which he constantly expressed in terms so bitter, so gross and so savagely blasphemous that they seemed like ravings of a mad man. According to his own frequently repeated and rather contended statement, in letters to his friends and in his "Table Talk," he was "fervent in impurity," and among the mildest of his horrifying counsels on the subject of morality is this: "They are fools who attempt to overcome temptation by fasting, prayer and chastisement. For such temptations and immoral attacks are easily overcome when there are plenty of maidens and women." The character of some of the correspondence of Luther's physician, Johann Magenbuch, seems to indicate that the "glorious Evangelist" suffered from a loathsome ailment caused by immorality. As for his "statesmanship"—well, he said that the poor man "has ample reason to break forth with the flail and the club." And when the peasants accordingly did break forth with the flail and the club, in the Peasants' War of 1525, Luther passed from the advocate of bloody rebellion to the advocate of tyrannical repression, and wrote: "Pure deviltry is urging on the peasants;

they rob and rage and behave like mad dogs. . . . Therefore, let all who are able mow them down, slaughter and stab them, openly or in secret, and remember that there is nothing more poisonous, noxious and utterly devilish than a rebel. You must kill him as you would a mad dog. . . . The present time is so strange that a prince can gain Heaven by spilling blood easier than another person can by praying."

The chapters which deal with Luther's private life and with the advice he gave the unhappy people who depended on him for guidance are tragic reading. They present a terrifying and disgusting picture of Luther, but no one can say that it is not a relentlessly true likeness. But sometimes a man who leads an evil life and exercises a pernicious influence is nevertheless a sound scholar. Was this the case with Martin Luther? Was he, as he has been called, "The Hero of the Bible?" Did he, as the story goes, in ten weeks make a masterly translation of the Bible into German, thus by means of his scholarship putting the treasures of the Scriptures in the hands of those who knew only the vernacular?

The answers to these questions are given by Monsignor O'Hare in the chapter called "Luther and the Bible"—a chapter which should be reprinted in pamphlet form and distributed by the hundred thousand. For it is in many respects the most valuable part of this valuable book. The myth that Luther, while librarian of the convent, "discovered among the dangerous and prohibited books" a copy of the Bible, was "converted" by it, and gave the people of Germany for the first time a chance to read the Scriptures in their own language, is so thoroughly destroyed that it is hard to see how anyone with a pretence to intelligence can ever again attempt to revive it. It is a part of the old calumny, deliberately circulated by Protestants, that the Catholic Church hates the Bible and keeps it from its members. Before 1522, the year in which Luther's New Testament was published, there had been printed in Germany fourteen editions of the Bible in High German and three in Low German. In the library of the Paulist Fathers in New York City there is a copy of the ninth edition of the German Bible, profusely illustrated with colored wood-engravings, and printed by A. Coburger at Nuremburg in 1483, the year in which Luther was born. As every Catholic knows, the Bible was known, read and distributed with the sanction and authority of the Pope in the common language of the people from the seventh



century. If Luther "discovered" the Bible in his twentieth year, he must have been miraculously prevented from gaining knowledge of it before. Furthermore, his version of the Bible was not an independent translation from the Greek and Hebrew; he took the Vulgate and a German translation of the Bible and made out of these a version in which the Scriptures were willfully perverted to suit his own theological and moral views. Monsignor O'Hare gives some startling examples of the way in which Luther added to the text and expunged from the Canon some of the Inspired Books, and distorted the meaning of several passages by interpretations that were erroneous and nothing short of blasphemous. Monsignor O'Hare relentlessly strips Luther of all his credit as a biblical scholar, and places him before the world as a plagiarist and a clumsy perverter of the Scriptures.

Monsignor O'Hare's examination of Luther's utterances on indulgences, free will, justification, and other ecclesiastical and theological subjects is most painstaking and impartially conducted; his conclusions are stated so lucidly that they can be understood by any layman, and, since they are based on genuine Protestant documents and logically stated, it is hard to see how any reader can fail to be convinced by them that Luther was in every way unfitted for the position of a religious leader. It is difficult to escape the belief that Luther maliciously sought to injure Christianity, to sow among the people the seeds of immorality, blasphemy and sedition because of hatred of Christ. But Monsignor O'Hare so explains the weaknesses of Luther's character, some of them apparently inherited from his savagely cruel mother and his father (whom George Wicel, Martin Luther's friend, called a homicide), that there is pity mixed with the horror with which we regard the shocking and disgusting events of the life of the apostate.

There can be no doubt that Monsignor O'Hare has performed a great service to the Faith in thus collating and presenting the facts of the life and work of Martin Luther. Also he has performed a service to history in revealing a notable figure as it actually was, in stripping Luther of the halo and the robes of sanctity with which zealous partisans have invested him. Monsignor O'Hare's limpid and forceful style and his admirable restraint add much to the book's value; controversial writers will do well to copy his methods. He leaves the apologists of Luther absolutely no loop-

hole of escape; he has written what must in all fairness be called an unanswerable book. Never again, it seems, can an intelligent Protestant speak of the founder of Protestantism except with shame. Of the human founder of Protestantism, that is, for the foul-mouthed renegade monk was after all only a weak weapon snatched up by the Devil to use in his desperate effort to raze to the ground the Church of God—an effort which most ignominiously failed.

Monsignor O'Hare's book will have a long and useful life and pass through many editions. It deserves a place in the library of every Catholic, whether that library consist of a thousand books or of ten. And, even more surely, it deserves to be read by every Protestant who is willing to know the truth of history. But we pity the unfortunate people who have the task of reviewing it for Protestant publications.

JOYCE KILMER.

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**Child Study and Child Training**, by W. B. Forbush. New York: Charles Scribner's Sons, 1915, pp. vii+319.

The president of the American Institute of Child Life, by whom this volume was prepared, has aimed to present, within these pages, data for a study of the fourfold phases of human development. The child is followed in his unfolding and its associated problems from the selfish days of infancy to those of productive maturity. The author's ulterior purpose is to furnish to parents and teachers the best of his own experiences, coupled with that of many others likewise interested in the great problems of the education of youth, in order to facilitate parental duties and to inspire those who will later stand in *loco parentis*.

This task, by no means an easy one, is nevertheless a most essential one. It is attended by innumerable difficulties as all know, who have ever given thought, even the least, to this trying and weighty problem. When we find an author who has successfully realized both these aspects, that of presentation and that of inspiration, we are happy to acknowledge that he and his work have responded to a profound need of society, in a serviceable manner. A careful reading of the volume before us will show its author to be a man of wide experience in the problem of child life and his work, one worthy to be classed as a real contribution to the literature on this subject. Apart from a few statements, at which we feel obliged to take exception, this volume can properly

be styled a succinct and practical handbook for both parent and teacher.

The book is made up of two sections. The first, which is the larger, gives, as the author modestly puts it, "a few of the commonly accepted facts" of the art, which in the words of La Salle "cultivates simultaneously, harmoniously and progressively all the faculties of man, with the object of causing him to attain the highest degree of perfection to which he is susceptible"—the art of pedagogy. Chapters I to XI of this section deal specifically, though not exclusively, with parental pedagogical problems. Chapters XII to XVI have as their center of interest, for the most part, the child and his personal problems. The object of study in the next part of this section is the social aspects of the child's unfolding life, and the last portion of this part of the volume handles, with particular emphasis, the problem of religious education, as understood by the author.

The second section of the volume presents a series of well-chosen laboratory problems, designed to assist, by the method of direct observation, those who are interested in child study and training. The problems discussed and suggested in these pages are among the most important with which parent and teacher have to deal. Their concern and message to the teachers of our youth have been admirably brought forward by the limpid style and well-chosen diction of the author. Well done indeed, although not stated as such, is the proof which the author presents in defense of the correlation of religion with the other phases of the child's education. On page 259 we read the following: "The church that expects to win and hold the coming generation must build the life of its young people into this service (public worship), and not depend upon converting them to it after contrary habits have been formed." This statement, read in the light of what the writer says concerning habits, particularly that salient point made at the top of page 62, together with those pertinent remarks on pages 178 and 179 concerning the moral problem, gives us the right to say that our author clearly proves that naught but pernicious results accrue from the separation of religious from the other studies of the immature.

The chapter, wherein the problem of will-training and conscience are handled, contains some statements to which sound philosophy and religious truth can never subscribe. Philosophy, which has



stood the test of ages, never taught that the will or any other faculty of man was separate in the sense implied in this statement, taken from page 116 of this volume: "The will used to be thought of as a separate faculty of a man, that must give its fiat, like the president's signature to a bill, before any act became possible." The faculties of the soul—the will is still one of them—are distinct from the soul's essence, which is simple, yet they do not, because distinct, destroy this simplicity, since they do not enter into the soul's essence as component parts. The will, like the other faculties, is a proximate principle or power inclined to its own proper operations. In order to treat the topic of the education of the will from a genetic point of view it is not scientific, even if it were expedient, to deny, as is too often done by our so-called modern psychologists, this already well-established and accepted truth. Such a denial, expressed or implied, is the fertile source of that customary vagueness which frequently characterizes too much of the educational literature of today concerning the will and, what is worse, too often leads to a lowering of our moral standards, our respect for authority, and the revealed truths of holy religion.

Conscience, properly understood, is still the "voice of God in the soul of man." Man's conscience is, as scholastic philosophy has always taught, "the reflection of the ethical character of the Supreme Being and the vehicle through which, He conveys to man His commands." To hold or teach another view is very liable to undermine the subjective norm of morality and to open up the way to views, principles, methods and systems, which are admittedly pernicious to the welfare and future of society. Man may not be born "in possession of the Ten Commandments" but he is born "with categorical imperative of conscience indelibly branded on his mind."

Such statements as those discussed above, together with the quotation from Egerton on page 174 and the opening lines on page 266, tend to weaken, because of their unwarranted assertions, this eminently practical handbook of pedagogy.

The references are well arranged and, for the most part, have been carefully chosen. They will undoubtedly assist in arousing the interest and producing the effects which the author desires, and will no doubt realize, for those who care for the physical, mental, social and moral betterment of our future citizens.

LEO L. McVAY.



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# The Catholic Educational Review

MARCH, 1917

## STANDARDIZATION OF CATHOLIC COLLEGES<sup>1</sup>

"The welfare of the Catholic primary schools, of the colleges, and seminaries is closely bound up with the growth and development of the Catholic University, precisely what Leo XIII foreshadowed in the memorable document of its foundation."<sup>2</sup>

These are the words and thoughts which the eminent Chancellor of the Catholic University selected as the sure and solid ground for his appeal for a still more generous support of the University which is so dear to him. His Eminence may perhaps wonder what these words of his have to do with the standardization of our colleges. Readers will of course, each according to his bent or humor, read their own minds into this text:

"Mais quand vous avez fait ce charmant quoi qu'on dis  
Avez vous compris, vous, toute son énergie  
Et pensiez vous alors y mettre tant d'esprit?"<sup>3</sup>

The surprise of the reader will surely disappear long before he reaches the end of this article. At all events it is confidently hoped that the Cardinal's words will prove a source of hope and cheer to the many hard working leaders of the Catholic Educational Association who, time and again, after long and earnest endeavors to solve some hard educational problem, and just when they believed themselves near the goal, butted almost invariably, and nearly cracked their heads, against the same hard insur-

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<sup>1</sup> Cf. Report of the Proceedings and Addresses the Catholic Educational Association, 1916, pp. 91 ff. and 101 ff. The Catholic Educational Review, October, 1916, p. 193, Standardization of Catholic Colleges, and p. 204, What Next?

<sup>2</sup> Letter of His Eminence, James Cardinal Gibbons to the priests of the Archdiocese of Baltimore announcing the collection to be taken up for the University during the first Sunday of Advent, 1916.

<sup>3</sup> Les Femmes Savantes.

mountable barrier set up against their further advance by some old "stand-patter": *The Catholic Educational Association has no legislative authority, has no power of sanction to its conclusions and practical resolutions.*

A striking and disheartening illustration of this occurred at the last meeting of the Association in the treatment of the big question of Standardization of Catholic Colleges.<sup>4</sup>

*Standardization*, a word so barbarous as to be deservedly excluded from the biggest of Webster's Dictionaries, when applied to Catholic colleges, means, I take it, the comparing of certain educational institutions, named colleges, with a standard, and declaring whether they reach this standard or not.

This standard, of course, must not be confined to the ideal of a perfect Catholic college, such as luckily almost every intelligent Catholic professor has in his mind, with its nicely selected and articulated courses of study, its up-to-date lodgings and equipment, with healthy and noble surroundings, its eager, intelligent and well-disciplined students, its able and conscientious professors, its gentle but efficient guidance and supervision and the whole institution instinct with the Catholic spirit and life. Such an ideal accepted as a standard would do much good and little harm unless some Quixotic leader ravished by its beauty might forget the sad reality of limited means and pursue with too much earnestness and impetuosity the alluring ideal. Such simplicity and imprudence would, of course, end in sheer waste of precious means and energy and in disheartening disappointment. What we need is a real standard, a Catholic college which possesses all the qualities of the ideal in a high but attainable degree set upon a lofty eminence in the capital of the country.

I am sure the Catholic University at Washington is earnestly engaged in the work of creating such an ideal college. She well knows that the setting up of such a standard is rightly expected of her by the entire Catholic body of the United States and she must also know that her successful achievement in this direction will bring her not only added honor and increase of fame but what she covets much more than either of these things, a notable increase in her power to further the cause of Catholic education throughout the country.

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<sup>4</sup> Persons interested in this aspect of the question and who are not yet sufficiently acquainted with it should read the article referred to above.



There is a third standard which it will be necessary to consider, one which actually stands forth in view of everyone in every state of the union, and one which, more than any other could have done, has forced Catholics to put forth most strenuous efforts in the cause of Catholic education. The country, as the result of large expenditures of money, work, and thought, and with the united efforts of the individual and the state, is now in possession of a complete and, to all appearances, a permanently organized system of schools consisting of: (a) elementary schools with eight grades; (b) high schools with four grades; (c) colleges with four grades; (d) professional schools of law, medicine and technology; (e) graduate schools or universities giving higher courses in letters, sciences and professional branches.

Gladly would the Catholics of the country avail themselves of these schools and nothing but the weightiest reasons, which are known to everyone and which a wise government must approve, prevents them from doing so and forces them to establish and maintain at great additional cost schools of their own. In order to give their children equal opportunities these schools must, in the intellectual training which they impart, be fully equal to the public schools. In this way the public schools have incidentally become for the Catholic college a standard for the measuring up with which every effort must be put forth. The Church has not failed in her efforts to give to her children, in addition to her many spiritual treasures, an equipment for success in life equal to that of those outside her fold. For proof of this we need not go far back in her history. Pope Pius X, in letters to the Italian Bishops, and Benedict XV, writing to the Canadian hierarchy, have insisted in precise and emphatic terms on this all important point of equality of the work of the Catholic schools in secular branches to that done in other schools. With the drive wheel of emulation and the wonderful devotedness of her religious teaching bodies, the Church has in the development of her schools already achieved in this country results that challenge the admiration of all men. She has efficient primary schools. Catholic high schools which are vigorous and full of life are springing up on all sides. Universities also, with the Catholic University at Washington at their head, will soon be able to provide all desirable instruction and training for the higher professions and for the higher culture. But of colleges, alas, she has too many, not

too many first-rate colleges—though of these she has a goodly number—but too many which have the name without the substance and which do not do the full work of colleges.

Some of these so-called colleges avowedly give no more than a high school course—would that all did even that much. Others have beyond the high school course only one or two years of college work and yet all these institutions sail bravely under the common flag of the college. This works harm in various ways.

Parents are led to send their boys to inferior colleges and the boys who are thus sent find out to their grief, when it is too late, that their diplomas and their other claims to be regarded as college men are not recognized outside of the institution which granted them.

To avoid these and other grievances, to help some weaker colleges that have in them a kernel of life and hope in their exertions to reach a higher standard, to encourage the real colleges to still further exertions by giving them the credit and distinction due them for past achievements and enhance their prospect of greater patronage in the future, the leaders of the Catholic Educational Association in the College Department had labored for four or five years at the framing of a minimum standard for a Catholic college. This was a complexus of what an institution should be, have and do that it might be considered and be treated by the Catholic Educational Association as a real college. This standard had been approved and adopted in the annual meeting of the Association at St. Paul in 1915. These educators, of course, confidently expected that all that remained was to apply this standard and draw up for the benefit of the public and of the Association a list of duly recognized colleges. Their disappointment was naturally great when the cautious motion at the meeting in Baltimore, 1916, to draw up such a list of colleges was voted down.

The reasons given by the opposition to the motion were: that a number of educational institutions which have deserved well in the past would be materially injured if, within the Association or before the public, they could no longer figure as colleges; that the same injury might be feared by the Cathedral schools and little seminaries which, for no fault of theirs, have no junior or senior classes; that, moreover, the drawing up of the proposed list would necessarily cause ill feeling, dissensions and possibly some



real injustice; finally, that before proposing this measure it should be shown that it lies within the limits of the Association's authority and that it would be practicable under our present circumstances.

We can easily understand how interested persons, influenced by these reasons and satisfied with the use of the word college in the sense in which it was commonly used in the past, *i. e.*, its wider sense which does not limit its meaning to the four classes between the high school and the university, thought it right to oppose the measure. These same college representatives, backed up as most of them are by state charters and diocesan authorities, will most likely oppose the same measure in all future meetings of the Association with no less success. Having tested their strength at the Baltimore meeting, they will be confident of their ability to block any further progress in this direction.

Discouraged by these difficulties, which proved greater than expected, and by the prospect of a protracted deadlock, the promoters of the measure might well yield to the temptation to give up the fight, and probably would do so were it not that it is clearly seen that the distinction between college and college, at least within the Association, is and must remain a condition essential to success in all endeavors to make progress in the work of the Department. How indeed are misunderstandings, discords and delays to be avoided when educational institutions of all kinds ranging from grammar schools to those offering graduate university courses meet in assembly under the common name of colleges to discuss college entrance examinations, college courses and college methods and graduation tests? Progress in the College Department under such circumstances is rendered exceedingly slow and difficult if not altogether impossible—*experto crede Roberto*—and unless a remedy be found for the situation the sessions of this department are all but useless.

The last reason the writer of this article considers capital and decisive. Something must be done. But what? What is to be done in this case and in other similar cases which occur and are bound to continue to occur in other departments of the Association? What shall be done to make the splendid efforts of the Catholic Educational Association fruitful and to consolidate each advance made in the cause of Catholic education? Would it not be strange if in a system of education, especially in a Catholic system of education which is so fully developed and so widely



spread as that which exists in the United States at present, there was not a center of authority which could be appealed to for light and support? Such a center there must be, and where indeed could there be found a central power more clearly indicated, more legitimate, more fully equipped with authority for our very purpose than the Catholic University of America? The American Hierarchy in Plenary Council assembled decreed its foundation. Pope Leo XIII sanctioned the decree and endowed it richly with all the powers of a complete university. It is entrusted to the guardianship and guidance of the Archbishops of the United States, headed by the Archbishop of Baltimore. It is supported and looked up to with pride and joy by the Catholics of the United States. It was founded by the episcopacy of the United States and by the Holy See, and—it is most important that the fact should be borne in mind—not as a university to be placed on a lonely mountain top to shed its light far and wide, but, as we are told in the clearly expressed words of its charter, to be a center of union and strength to the entire Catholic Educational system of the United States. "We exhort you all," says Leo XIII in his apostolic letter, *Magna Nobis Gaudia* of March 7, 1887, "that you shall take care to affiliate with your University, your seminaries, colleges, and other Catholic institutions according to the plan suggested in the Constitutions, in such a manner as not to destroy their autonomy."

The plain duty and aim of the Catholic University must, therefore, be to coordinate and bind together in one system existing Catholic educational institutions, to guide and sustain them in their efforts, to secure as far as may be desirable unity of methods, to form teachers and to raise and fix standards. It was to this relationship of the University to other Catholic educational institutions, no doubt, that the present eminent Chancellor referred when in a late letter he said: "The welfare of the Catholic primary schools, of the colleges and seminaries, is closely bound up with the growth and development of the Catholic University, precisely what Leo XIII foreshadowed [and more than foreshadowed] in the memorable document of its foundation."

Why, then, continue to cast about for a recognized authority, a center of united action in Catholic educational matters? The fact is that the Catholic University of America is doing this, the work for which she was created, already with might and main and, we must say, with astonishing success considering the early stage

of her development. We hope that the time may not be far off when, grown to her full strength, her energy and influence will prove adequate to meet all the demands upon her which her high station, her mission and her readiness to serve may prompt other Catholic educational institutions to make upon her.

The Catholic Educational Association should indeed be the last to hesitate to call upon the University for aid. Was not the Catholic Educational Association called into existence by her? Have not her rectors presided over its meetings from the beginning? Have not her professors added their collaboration most generously? Have not the preparations for its annual meetings been regularly made within her walls? Why not, then, when in a deadlock or crisis, appeal to her for help? Why not in the case of the Standardization of Catholic Colleges lay the case before the Catholic University for decision? Why not ask the University to perfect the minimum standard if it still needs perfecting and ask her to examine the claims of Catholic educational institutions who desire to be admitted to the list of standard Catholic colleges? Nobody can contest from her past record her ability or her authority or doubt her willingness to render service. Why should not the whole Catholic educational system acting in the same manner under similar circumstances appeal to her when in need or confronted by difficulties and thus bring about that unity and order which brings with it strength and success? Is not this what His Eminence the Chancellor, what the Trustees, and, above all, what the Holy See desires?

“PROFESSOR.”

## CARDINAL FALCONIO

By the death of Cardinal Falconio, which took place in Rome on February 7, the Catholic Sisters College lost one of its earliest, staunchest and most illustrious friends and patrons. His Eminence officiated at the solemn inauguration of the College. The exercises took place October 7, 1911, in St. Benedict's Convent, Brookland, D. C., where the students of the College were assembled. The Cardinal offered the Mass of the Holy Ghost, assisted by Very Reverend Dr. Thomas E. Shields and Reverend Dr. William Turner as deacons. During the month following he was elevated to the Sacred College and left New York for Rome. He left New York on November 14, 1911, in company with the Archbishop of New York, who received the red hat with him and the Archbishop of Boston on November 27. "I have lived among the American people," said Mgr. Falconio, on that occasion, "and I have learned to love them. I admire their intelligence, I am grateful for their warm hospitality."

When Cardinal Falconio arrived in Italy he sent the following greeting to his friends in the United States:

"From across the ocean and on the eve of entering the Holy City, it gives me great pleasure again to greet the great American people. I shall always carry with me the most pleasing reminiscences of my long sojourn among them. My admiration for them and for their institutions will never diminish. A great future is surely reserved for a nation which, though still in its infancy, already has made such extraordinary progress, rivaling the most advanced nations of the world. May God continue to shower His choicest blessings upon that land of energy, wealth, progress and true liberty. To my loved America, blessings and farewell."

The life story of the late Cardinal is a record of long and distinguished service to the Church. Born at Pescocostanzo in the Abruzzi on September 20, 1842, he entered the Franciscan order in 1860, came to the United States in 1865, and was ordained by Bishop Timon of Buffalo on January 4, 1866. In 1869, while a professor at the Seminary of St. Bonaventure, Allegany, N. Y., he became an American citizen at Little Valley, N. Y. In 1871, at the invitation of the Bishop of Harbor Grace, Newfoundland,



he went to that diocese and for eleven years was chancellor of the diocese and rector of the Cathedral. On his return to the United States in 1882 he was attached to the Italian church of St. Anthony, on Sullivan Street, New York, but in the following year while on a visit to Italy was made Provincial of the Franciscans in the Abruzzi. He subsequently became Procurator General of the order and occupied posts of trust and responsibility. While preparing for an official visitation of the Franciscans in Northern France, he was preconized Bishop of Lacedonia, and consecrated on July 17, 1892. Three years later the Holy See raised him to the United Archiepiscopal See of Accerenza and Matera in Basilicata, and in August, 1899, Leo XIII sent him, as the first Apostolic Delegate, to Canada. On September 30, 1902, the Archbishop was transferred to Washington as Apostolic Delegate to the United States in succession to Cardinal Martinelli, and he held that position until November, 1911.

In Washington Monsignor Falconio won the esteem of officials and diplomats and had the cordial friendship of every prelate in the country. His elevation to the Cardinalate was considered by all as a just reward for his long and fruitful service for the Church.

Three years ago Cardinal Falconio was appointed Bishop of Velletri. He was also Prefect of the Congregation of Religious and official Protector of several communities of Sisters in the United States. R. I. P.

THOMAS EDWARD SHIELDS.

## VOCATIONAL EDUCATION AND DEMOCRACY

One of the reasons why conservatives in education have been known to oppose the introduction of vocational training into our schools is that they scent in it a menace to democratic institutions. They prophesy that it will operate towards the establishment of classes, that according as it prepares the individual for this or that specific calling it will stratify society. The present system, in as far as it affords the same general training to all, makes for equality; all leave the school on the same social plane. This makes the individual, no matter what his calling, conscious of the bond which unites him with his fellows. Differences of birth or possessions are not apt to impress him over much, nor will snobbery prove a barrier to his initiative. On the other hand, if at the very beginning of his life he is predestined for some definite calling, if those who have charge of his education decree that he shall be a barber, and not a banker, or a physician, or a business man, it follows naturally that he will be impressed, not with a sense of common equality, but rather by the limitations of his state. It has been charged that our American society is becoming more and more aristocratic; vocational education will only serve to project this aristocracy into the schools, which, until the present time at least, have been characteristically democratic.

In support of this contention, the example of Germany has been frequently adduced. The German nation has been in the vanguard as far as vocational education is concerned. Her great trade schools were well on the way to perfection before the movement had even met with interested consideration elsewhere. Her trained workers have wrought marvelous changes in her national life and are, in no small measure, responsible for her proud place in the industrial world. Her experts are in demand the world over; her methods of vocational education are being universally copied.

However, this industrial pre-eminence has been dearly bought. What she has gained industrially she has more than paid for socially. The entire nation is like a vast machine which operates at the direction of the ruling power. The individual is important only as a part of the national mechanism; he functions not for

himself but for the whole, and the room that is left for free effort and initiative on his part is negligible. A man becomes largely what the state trains him to be. As a consequence, he seldom rises above the level of his parents; he perpetuates their strata in society. He may be, and no doubt is, quite happy and contented, yet he does not possess the blessings of free citizenship. Even though democracy must ever have its drawbacks as regards efficiency and perfect organization, still there is no American who for one moment would consider changing his lot for German imperialism. Yet there is danger that the introduction of industrial education into the United States will bring about something of this imperialism, will cast society into a stratified mold and rob us of the freedom and equality that is our birth-right.

The champions of vocational and industrial education meet this position of their adversaries by asking first of all, whether it is true that lack of skill and training for the various pursuits of life is characteristic of democracy. If it is, then, surely the education they are seeking to introduce is anti-democratic. But, of course, it is not true, and consequently it is difficult to understand how training men to efficiency in their various pursuits and rendering them independent of the tools and machines with which they work is going to take away any of their initiative or introduce inequalities of class. As a matter of fact, the great claim that is made for vocational and industrial education is that it will strengthen democracy by making training more universal and broadening the interests and sympathies of the nation.

The great characteristic of a democratic society is not so much that all the people have a voice in the government as that equal opportunities of all kinds are offered to everyone. There are the same common means for self-preservation, for comfort and enjoyment. No favors are granted by reason of wealth or family influence; every avenue of advancement is open to every individual; no avocation, as long as it is honorable, has any stigma attached to it and each individual in his separate calling feels that he enjoys the sympathies and respect of every other individual. There is a sense of interdependence, everyone feeling that he is accomplishing as much in his line for the general good as any other person in any other line.

The office of education in a democratic commonwealth is to adjust the individual to this ideal environment; it must lay the



foundation for this sort of living. It must afford the same opportunities for training to all; it must be as careful about the needs of the man in the shop as it is about the needs of the so-called learned professions. The rank and file must be as efficiently educated as the leaders.

Herein precisely, modern educational reformers tell us, the present system fails. It educates the few at the expense of the many. The elementary schools as constituted at present, prepare the child not for life but for higher education. They are the expression of a worn-out educational philosophy that looked to two classes in society, a learned class destined for leisure and an unlearned class that must labor. It sought a culture consisting of a love of the finer things of life; it postulated an existence unhampered by the burdens of work-a-day life. It regarded with disdain those that are forced to labor with their hands and was interested in them only in as far as they made it possible for a more favored few to revel in the blessings of learning.

The curriculum of our elementary schools exemplifies this. It leaves so little room for the practical; studies are pursued and branches taught without any relation to the conditions of actual living. The grade school is primarily concerned with preparing the child for the high school; the high school shapes itself according to the requirements of the college; the college is dominated by the university. As a result, when after the completion of the elementary course, the child finds himself thrown out upon the world and forced to earn a living, he is quite unprepared for the task and rarely becomes anything more than an unskilled laborer or a cheaply paid clerk. Even when natural ingenuity enables him to escape this fate, he always regards his schooling more in the light of a hindrance than a help. It is only those who have the time and the means to pursue a higher education that reap the benefits of the present system.

Moreover, statistics show that only a very small percentage of the populace obtain even such elementary education as we offer them. According to the report of the United States Commissioner of Education for 1913, only 78 per cent of all persons between five and eighteen years of age were enrolled in the schools for that year. The average daily attendance was only 58 per cent of the total enrolled, and this for but ninety days. In addition to this, the best estimates go to show that fully 10 per cent

of the children have left school at thirteen, 40 per cent at fourteen, 70 per cent at fifteen, and 85 per cent at 16. Ayers in his work, "Laggards in Our Schools," states that it is the general rule for our city schools to carry all of the children through the fifth grade; one-half of the total reach the final elementary grade and about ten per cent reach the final year in high school.

By way of comment on this record the Commissioner said:

"An average of ninety days in school and two hundred and seventy-five out of school gives a dangerously small amount of schooling for the future citizens of the republic. At this rate the total average schooling for each child to prepare it for life and for making a living, for society and the duties of citizenship, is only 1170 days."

Lapp and Mote in their work, "Learning to Earn," mention the following reasons for the above defection; inability to forego wage-earning; failure to respond to the formal teaching of the book; unsuitability of the subject matter to the needs and capabilities of the pupil; and lastly that at the end of each successive grade the children are no better able to carry on their life work than before.

If only fifty per cent of our children reach the end of the elementary grades and even these have failed to require the knowledge adequate for worthy citizenship, it is readily evident that the present system is ill prepared to preserve our democratic ideals. The upshot of it all is that a vast percentage of our populace is being trained for exploitation by the favored few.

Vocational education proposes to remedy all this. First of all it will make the curriculum more vital and consequently more appealing. Thus the desire to leave school early will be largely dissipated. In the second place each individual will be trained for some definite pursuit. As a matter of fact circumstances demand something like vocational training if equilibrium is to be preserved. The great industrial changes that characterized the immediate past have brought about a separation and a conflict between capital and labor, between the class that employs and the class that is employed. The growing antipathy between these two forces constitutes one of our greatest problems. On the one hand we have labor dissatisfied with its condition, resenting its economic dependency upon capital and finding no joy in its work. On the other hand there is capital, largely out of sym-



pathy with the workingman's point of view, regarding him as a menial and enriching itself with the fruits of his toil. Here is a class division far more inimical to the interests of democracy than any division based on birth or favor, and as days pass, it becomes more and more evident that the salvation of our society depends upon the healing of this breach.

This vocational education promises to effect. It will benefit both labor and capital. The laborer will be shown the background of his toil and will understand the reason and bearing of the thing he is doing. He will cease to be a mere automaton, the slave of a machine, nor will his work be the mere matter of routine that it is at present. He will possess at least a modicum of technological knowledge, and this will enable him to solve many of the problems of production himself and thus advance in his line of work.

The future capitalist will likewise be given a first-hand knowledge of the condition of labor. He will understand what it means to work with one's hands. He will come to realize the extent of his dependency upon labor and will understand the dignity of the workingman. He will no longer be content with a life of mere idleness and display and will feel the need of rendering tangible service to society. He will learn that men are not working for him, but with him for the common good. The spirit of interdependence, so necessary for a democratic society will be strengthened; there will be more points of contact between man and man, more interests in common.

With regard to the objection that vocational education will tend to predestine the individual to some one pursuit and condition of life, it is insisted that the process will not be hard and arbitrary. The individual will not be so irrevocably determined to one kind of work that he will not be free to change should he find his work uncongenial. The vocational guidance, which is an adjunct of the process, will not be autocratic in character. The Twenty-fifth Annual Report of the Bureau of Labor has this to say:

"Vocational guidance does not mean selecting a pursuit for a child or finding a place for him. It means rather leading him and his parents to consider the matter for themselves, to study the child's tastes and possibilities, to decide for what he is best fitted and to take definite steps toward securing for him the necessary preparation and training."



In this connection we might note that there are not a few thinkers of sound judgement and wide experience, who would view the curtailment of individual liberty in the matter of choice of employment, as a boon to be sincerely sought. They view with profound dismay, the present condition wherein chance is all powerful in determining pursuit and feel that much good would accrue to individual and nation were there some sort of efficient direction in this regard. As the matter stands, economic conditions determine a woeful number of individuals for occupations which suit neither their taste, their aptitude, nor their training.

It is vain to adduce the example of Germany to demonstrate how vocational education operates to the stratification of society. German education is not responsible for the condition of German society; it is rather the other way round. German education simply reflects German ideals; it prepares for the German mode of living. All power is centralized in Germany, not only in the national government, but in the individual states as well. Vote is apportioned according to wealth and it is position and favor which determine the membership of the upper house or Bundesrath. This means centralization of power in favor of wealth or family, and inasmuch as education is centrally administered, it is but natural that it should reflect the sentiments and desires of the ruling classes.

Our government is different; it is popular throughout. There is no centralized control. Particularly in matters education the national government has very little to say, the entire matter being left to the individual states. There are drawbacks to this arrangement as far as efficient administration and standardization is concerned; it sometimes takes a mighty long while to induce the people to see the need of a particular educational reform. Yet it does serve to prevent public education from becoming the tool of any privileged class.

These are some of the observations that the advocates of industrial education offer in refutation to the objection. Though they seem conclusive enough, the feeling still persists that this form of education, unless wisely administered, may only serve to intensify the feeling between capital and labor and operate as a tool of the former for the enslavement of the latter. It may only make the more definite the distinction between the cultured leisure class and the working class. Even so great an advocate of the

practical and vital in education as Dewey sees this. Speaking of "Vocational Aspects of Education," in his recent work on "Democracy and Education," he says:

"Any scheme for vocational education which takes its point of departure from the industrial regime which now exists is likely to assume and perpetuate its divisions and weaknesses, and thus to become an instrument in accomplishing the feudal dogma of social predestination. Those who are in a position to make their wishes good will demand a liberal, a cultured occupation, and one which fits for directive power, the youth in whom they are directly interested. To split the system, and give to others less fortunately situated, an education conceived mainly as specific trade preparation, is to treat the schools as an agency for transferring the older division of labor and leisure, culture and service, mind and body, directed and directive class, into a society nominally democratic."

The problem would seem to be mainly an administrative one, and therein lies the danger. We are at present witnessing the manner in which great foundations are dominating education. Only recently a United States Senator drew attention to this fact on the floor of the Senate and demanded an investigation of the methods of the Bureau of Education. It was a matter of universal agreement that it would be possible for a powerful clique so to manipulate public education as to change the whole aspect of the American people inside of one generation. Hence, it behooves us to move slowly in this matter. Whilst reforms are most urgently needed in education, we must have a care lest in effecting these reforms we do not lose sight of that which constitutes the very essence of true American citizenship. There are some things which are preferable to the mere art of making a living.

GEORGE JOHNSON.

## THE LIVING WORD

Sometimes I wonder—usually at the end of a long afternoon in a library—whether it is not the voice, after all, which has most influenced conduct and shaped the destinies of each generation, rather than the written word. The Old Testament records dire consequences of the colloquies in the Garden between Eve and the Serpent and later between Eve and Adam; confusion of speech was part of the punishment for the Tower of Babel; it is one of the glories of the New Dispensation that the poor have the gospel preached to them; while the sung and spoken poetry of every century until the Renaissance taught the plain man and woman their deepest philosophy—that philosophy into which emotion and imagination enter as warmth for chill reason. In our time we have gradually become conscious of a depressing fact: books are multiplied as fast as the presses and our industry will permit, more people read than ever before, yet not many learn and still fewer actually think, especially among our children. Can it be that many books have begun to stifle our intellect and numb our senses with the countless procession of their words? Perhaps, we are losing our responsiveness to voices, and perhaps, ultimately, because we have become too enamored of print and words and systems, we may lose—most terrible loss of all—our responsiveness to the one Voice which it is death not to hear.

This is the last extreme, to be sure, but there are many considerations, this side, to give us pause. There can, for instance, be atrophy of the mind, as well as of the spirit. Mental response can be retarded to the point of inhibition, and mental progress can be checked if not actually stopped by barriers of words heaped up in bank on bank out of endless books. Ideas soon disappear behind them. What probably came burning from the brain loses its incandescence in the cooling darkness of many words. Ultimately that which had been thought, that which had been inspiration, loses its quickening power. Indeed, it is no longer quick itself; it has ceased to be a source of action; it has no voice.

There is something very seriously wrong in this condition of affairs, for words were never intended to be lifeless, voiceless. It is their function to speak, as it is one of our functions to speak them. We set them down on paper chiefly for personal conveni-



ence or greater accuracy or that, by press and post, we may overcome space and time and address them speedily and permanently to their destination. Even then our friends are perverse enough to be dissatisfied and prefer to hear our own voice. Perhaps for this reason modern man has invented the long distance telephone. Certainly it was in part for this reason that the most profound of pre-Christian philosophers taught his favorite pupils by strolling with them up and down the shaded walks, around the gymnasium of Apollo at Athens, discoursing on mighty themes. It is the living voice that teaches most enduringly; it is the living voice that most deeply stirs the intellect, imagination and emotions, and rouses men to action.

It is strange, then, that in the scheme of general education only indifferent attention is paid to the training of the voice and the development of its possibilities. In preparation for professional life it is astonishingly disregarded. Little wonder that Europeans declare we, in America, have the very worst voices in the world. Our voices are neglected at the top, how else could they be but neglected at the bottom, of our system of education. If the professions do not set the example, there is no standard which the laity may follow. Nor is this the only aspect of the evil. For lack of living words, even the greatest thought will fail to command the attention it merits. It is the voice, after all, which first reaches and attracts the attention—it is enthusiasm and conviction which permanently arrest that attention. Weakness at the source, consequently, means weakness in the whole process; and it may be that we have been building up our structure of education without due regard for an important element of the foundation—the voice that makes the message live.

This neglect, to be sure, has not been confined to those who teach, for it is apparent likewise in those who are taught. I assert this in full recognition of the work in music and elocution classes, for the root of the matter lies deep below the surface of formal training, and must be worked at from below ground as well as from above. Why is it, to draw upon common experiences, that the small boy in reading class who reads "Oh-see-the-birds" without trace of emotion or warmth in his tone, will shout the same sentence ten minutes later on the playground with absolutely perfect expression? The answer is quite simple: in the one case he is devoting all his energies to the recognition and

proper enunciation of words, anxious merely to say correctly symbols whose symbolism is to him a blank. His expressionless voice is the utterance of an impressionless mind. On the playground the object and the incident are really present to his vision and imagination. The thought is present at the moment the words are spoken. His speech takes on a natural, conversational quality—and that is, or should be, the ideal. The mental state of a real, active conversation should be the one operative in all speech, whether private or public, whether a reading or a lecture or an address. The most effective speaking is always that which most closely approaches the conditions of ordinary conversation, for it places those who are listening at once in personal contact with the speaker, and establishes the little intimacies which make friendly talk so pleasant and desirable. It takes full account, too, of the unspoken question in the thoughts of the auditors, answering them one by one as the speech unfolds. Now this conversational quality is universal to all good speaking, for it is the natural and most perfect form for the delivery of thought. There is nothing more unfortunate than the habit of perfunctory expression, and it is astonishingly common especially in public utterances. This can be tested by observation. Comparatively few of those in professional life think as they speak, or realize that they speak to communicate. The soliloquy is unbelievably popular! To be sure, there is usually some consciousness of the meaning which lies at the heart of the matter in hand—but bare meaning is not half enough. It is imperative that the emotional content be realized also, and fully expressed.

There are two elements, consequently, which go far toward securing the conversational quality in all our speech: a full realization of the emotional and intellectual content of our words, as we utter them, and a lively sense of communication. True speech is a dialogue—nor need those who are listening be talking to us. It is enough if they are silently speaking *with* us in their minds, if their train of thought and ours are moving in the same direction. The more acutely conscious we are, furthermore, of the working of the minds of those who are listening, the more directly will we be in contact with them, and our tone, and our voice, dictated by this mental attitude, will have the sincerity and the conviction which fix attention and lead quickly to persuasion. That is the end of all our speaking—to express and to make attractive an idea;

and the more effectively we can communicate our thoughts the more justified we are in our mental activities and the higher and the wider is our professional value and influence. To this end must our powers of expression be developed, a development to be achieved only by proper attention to our mental habits and by unremitting practice and severe self-criticism.

It is so easy to acquire the wrong mental habits in speech—so easy to become perfunctory, to regard ourselves as on exhibition, to be chillingly formal, and painfully conscious of the awesomeness of an occasion. Realization of the message we have to deliver banishes all this: sincere emotion, active imagination, eager intellect, always are genuine and natural in their utterance. We should seek right expression, therefore, in the full realization of the words we have to utter, trying to communicate the thought they symbolize directly to those who are awaiting the utterance. Inevitably, if we try to do this, and keep on trying, our voice will respond to our mind more and more promptly, fully, and satisfyingly. The very effort to express will itself develop that which we seek to express until, finally, thought, emotion and voice are in perfect harmony.

At present, the most advanced scientific thought in the field of education is centered upon eliciting the thought and the emotion of which words are the symbols. Happily we are on the threshold of limitless progress as a result of this sound new pedagogy, and the day is not far off when we can again be natural, and recover some of the belief of our medieval progenitors in the entire propriety of indulging the emotions and imagination. Meanwhile the medium of utterance itself must not be neglected, for our voices are of considerable importance in this plan. Indeed, they are the index to the degree of success with which emotion and ideas have been aroused and understood—as well as the channel along which the teaching is to flow. It is well, then, to have some understanding of the use and possibilities of the voice, since its value is so great and its influence so deep. This value and this influence is especially high and deep for those in professional life. Upon it the success of their career depends in no insignificant measure. To the man or woman engaged in professional activities a voice that is pleasing, clear, expressive, and capable of use without fatigue, is of incalculable assistance. Lack of such a voice is apt to be a very serious handicap. Without it, it is



hardly possible to sustain for any length of time the strain of teaching, without it the physician cannot soothe the nerves and gain the confidence of agitated patients, without it no attorney can command a courtroom, without it the most persuasive sermon is lifeless. Proper training would prevent or remedy all of these things. Indeed it will do more—it will benefit health itself. Andrew D. White, who had in his youth been given by his physicians only a little while longer to live, wrote in his message to the students of Cornell University on his eightieth birthday: "Practice inflating your lungs for five minutes, at least three times a day, frequently adding vocal exercises. This will be one of the best safeguards against tuberculosis, and if you have anything worth saying in public, your audience will hear you and be glad to listen." Spoken fifty years after his physicians had read to him his death warrant, Mr. White's advice seems eminently sound!

It is because we who are members of the professions are apt to neglect the proper training and exercise both of our bodies and our voices, that the health of the one and the effectiveness of the other usually diminishes and all too often disappears. We develop a kind of prejudice against both exercise and training. Perhaps the prejudice against training the voice has been in part due to the activities of those who have wrought such hopeless damage by training their victims to false elocution and affectation. Nothing, certainly, is so tiresome and repellent as pose and insincerity and straining for effect. However, there *is* good work done, and there are methods for it which can be used very effectively and profitably. Properly trained teachers in vocal music and in the art of public speaking are members of the faculty of every college, academy and normal school, teachers whose instruction could be made available even to whole communities at certain periods of the week. Two half-hours a week could accomplish a deal of good, even if devoted to nothing but calisthenics and the diatonic scale. What is wanted, really, is common knowledge of fundamental principles, and to this should be added opportunities for practice. Practice is imperative—regular, persistent intelligent practice—if any permanent good is desired. Half an hour a day, in two periods of fifteen minutes each, would be the ideal. It would be time well spent, for such practice is a restful change from routine. It ought not to be postponed until one is

tired, nor is it apt to be profitable if the mind is not alert. Furthermore it is better to practice where there is little fear of being overheard—where there is no need to be subdued. The voice resents being repressed. It is incorrigibly audible!

Indeed, it is just this audible quality of the voice which provides the problems of training it for the needs of daily use. The voice can be heard whenever it is used—the question is: How shall it be heard? Now there are certain qualities which must attend its use. The first of these is *distinctness*. Unless we can be heard with ease we scatter and waste the attention of our hearers. A distinct, clear utterance is the first, then, of the requirements. The next is *strength* of voice, which must not be confused with loudness, for loudness alone will not give a voice carrying power. You exhaust your nervous energy, seriously damage your vocal chords, and annoy your hearers when you mistakenly shout in an effort to be heard. A quiet tone is usually more penetrating. Full vowels, well-formed consonants, and deliberate, clear utterance should be your unfailing support. Behind them should be a good and pleasing tone. Other factors such as physical size, the largeness of the room, and similar accidentals do not affect the carrying power of the voice. Carrying power depends primarily on proper breathing, purity of tone, free change of pitch between words, distinct articulation, and sufficient loudness to be audible. Ease and freedom of the vocal organs are essential to this purpose, and anything that would cause their rigidity, such as improper exercises in practice, or tight neck-coverings of any sort, should be modified or discarded promptly. It is imperative that the throat be unhampered. If the vocal organs are free and flexible, they will gain in endurance from use, and the more the voice is used, if used well, the stronger it will become. When properly trained, responsiveness is soon added to the voice, as well as endurance, and it can express a wider range of thought and emotion, taking on at the same time quality and color of tone. There are many voices so tight, so hard, so limited, so colorless that they are unfitted to express anything but cold facts. Such voices are a serious disadvantage to men and women in professional life, and an almost certain obstacle to success. There is the other extreme, of course, of those whose voices have an unusually high keynote above which the voice usually rises but seldom falls. Nervousness intensifies this, until power of expression actually decreases in

direct proportion, together with the power to attract and hold the attention of those who are listening. There is only one remedy for this—when you discover this condition exists, and that you are speaking in this fashion, stop, and try to get back into a conversational frame of mind. In that mental state all speech becomes at once natural and animated and attractive—and properly restrained in its freedom from restraint. In that frame of mind the voice speaks as it does not, and cannot, in any other condition. It is only in such a mood that the full powers of intellect, emotion and imagination are unloosed for their fullest utterance.

There are tremendous forces, then, lying in silence at the back of expression, forces for good and forces that can also be for evil. Byron recognized this in *Don Juan*:

“The devil hath not, in all his quiver’s choice,  
An arrow for the heart like a sweet voice.”

Shakespeare thought the matter of sufficient importance to discuss it in *Hamlet’s* person at the opening of one of the most vital scenes of the tragedy. Nor is the application less immediate because he spoke of drama, for there, if anywhere, emotion and imagination must be realized, communicated and aroused. Shakespeare’s advice, too, is still sound—as it should be, in the fitness of things, for he of all men surely found the secret of the living word—“Speak the speech, I pray you, . . . trippingly on the tongue: but if you mouth it. . . . , I had as lief the town-crier spoke my lines.”

. . . “Be not too tame neither, but let your own discretion be your tutor: suit the action to the word, the word to the action; with this special observance, that you o’erstep not the modesty of nature: for anything so overdone is from the purpose.”

THOMAS QUINN BEESLEY.



## THE TEACHING AND DEVELOPMENT OF ECCLESIASTICAL MUSIC IN THE EARLY CHURCH

Of all the arts, music is the distinctively religious art. Religious feelings and aspirations called it into existence. Antiquity gave to it divine origin. For this very reason, as far back as the memory of man extends, we have evidences of the existence of this art. The uncivilized savage expressed his belief in the invisible and higher powers by giving vent to his feelings and emotions in rhythmic movements and chants. Dancing and singing, therefore, were the means by which uncivilized man expressed his controlling ideas, especially those ideas that he had of the invisible power. Hence the symbolic dance and choral chant were the most primitive forms of art. From the union of these two, we have music and poetry. Uncivilized man regarded singing and dancing in religious worship as inseparable, with dancing occupying the more prominent place. Dancing with the savage held the same place as music with civilized man. Even the Hebrews and Egyptians regarded dancing as an integral part of their worship. We read of the dance of David before the ark in Holy Scripture; the sacred dance in the festive procession of women, led by Miriam after the overthrow of the Egyptians. How often do we meet with the funeral dance among the ancient customs? Music was always associated with dancing and rhythmic movements. Ancient worship, with all its ritualism, depended upon music for its solemnity. We have evidences of this in the oldest literatures which contain hymns to the gods, and we find representations of instruments and players in the most ancient monuments. We are able to trace the development of music among the older civilizations from the representations on tombs, monuments and temples.

Among the more civilized peoples music held the highest place. It formed an integral part of the religious exercises of the Greeks, Egyptians, and the inhabitants of Western Asia and Etruria. From these civilizations we can form some idea as to the place that music occupied in their worship, by the zealous care with which the sacred hymns and songs were guarded from innovation. Almost all of the musical knowledge and practice of the Greeks came from Egypt. The Egyptians among all civilized people were the very first to make use of a variety of musical

instruments. They were, moreover, the first to make use of the chant without words to their gods. This custom, so common among the Egyptians, became gradually a Greek custom, and the Christian Church kept up the practice in its worship, so that to this very day we have vestiges of it in our modern chant. From this it is evident that music is not an essentially Christian art, but it is above all things a religious art among all the arts.

From what has been said, it is evident that the religious worship of the ancients was intimately bound up with music and singing. The hymns which they sung to the gods, the religious rites which they practiced, all demanded music of some kind to complete them. But, as far removed as the worship of the Christian Church was to that of the pagan, so far removed was the character of the music of the Christian Church to the music of the pagan. The music of the latter could not have been anything but sensuous, corresponding to the character and spirit of their worship. The beginnings of music as an art can be traced back to the beginnings of Christianity, and therefore music as we have it today is distinctively a Christian art. As the power and influence of Christianity waxed stronger and grew more virile, the growth of music being so associated with it, became, as it were, a part of it—a preeminently Christian art. Man's religious feelings and emotions found in music alone a means whereby they could be given the deepest expression. Its influence in religion ennobled, purified, strengthened the mind of man and elevated it to things of the higher world.

Human progress and development, especially along religious lines, can be traced in the development of the art of music. It is bound up most closely with the inner and religious life of man, for, where language fails to express man's religious thoughts and feelings, recourse must be had to this art. The different phases of man's existence find their form and expression in musical thought, so much so that it is the only means at times that will adequately represent his struggles, his triumphs and his reverses. For this reason the Christian Church holds music in such high regard. Knowing how much the soul of man is influenced by all that strikes his senses, she appeals to music, the subtlest and most spiritual of all the arts, as an auxiliary in the great work of human regeneration. Music appeals primarily to the senses, but does not tarry within their bounds; forcing a passage through



them, it hurries onward to the soul, bearing on its strain the burden of the mystery of those facts of life and living which lie deeper down than any reasons that are to be found. The great spiritual realities of life are indeed too deep, too far-reaching, to be expressed in mere words. Speech is but broken light on the depth of the unspoken; music is a mystical illumination of those depths which the rays of language are too feeble to reach. While it is the purpose of language to chisel into articulate permanence a clearly defined thought, music gives vent and expression to thoughts too subtle and too mighty, too dreamy and too spiritual, to be imprisoned within the thinkable terms of language. It is true that music is less precise than speech, but this is not by reason of its vagueness but by reason of the vastness of its meaning. Music was fostered and became part of the life and much of the worship of the Orientals, the Hebrews and the Greeks, but it was only with the advent of Christianity that it began to be developed and taught as an art, and that it could claim a position beside the sister arts of poetry, painting and architecture. For ages after its birth it remained at a low grade of development under pagan influence. The only music worthy of the name, before the advent of Christianity, was that of the Hebrews. Christianity being brought into touch with the two civilizations and two forms of art, the Hebrew and the pagan or Graeco-Roman, with exquisite tact, borrowed from each what best suited her ends. The first Christians, as far back as the apostolic times, adopted the liturgical customs of the Jews, the formulae and principles of the early Graeco-Roman tonality, and the rhythm of Oriental music, and out of these evolved her majestic chant. To the Hebrew liturgy we owe the form of our Psalmody. To this the Christian Church added her own songs, and the first elements of these melodies she derived from Graeco-Roman sources. Therefore the earliest Church music, written in the diatonic form, was probably adopted, in at least a general way, to the scales and modes of the Greeks. But there is no foundation to the statement of certain authors that the very airs were borrowed from pagan songs. There is no doubt that the first Christian music was of Greek origin modified by Hebrew influence. In the Catacombs, in remote sections of the city of Rome, pursued, hunted like beasts, the Christians clung to their faith, with its simple rites of worship, in which the singing of songs was a



marked feature. There was neither time nor opportunity for a development of truly Christian music. Songs were introduced into the Christian service, modified by Christian influence, with no other warrant but that of tradition. During these years of persecution, no systematic cultivation of music was possible. When Christianity triumphed over paganism, ecclesiastical authorities set themselves to the task of establishing a system of song for the use of the Church. It is not strange, then, that we find traces of Hebrew and pagan music in the early Church, some of which exist to the present day in the sublime chant of the Church.

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*(To be continued)*

## WORDSWORTH'S THEORY OF EDUCATION

"May books and Nature be their early joy!  
And knowledge, rightly honored with that name—  
Knowledge not purchased by the loss of power."<sup>1</sup>

It was but natural that William Wordsworth, reared as he was, Nature's own child, free to roam over hill and dale at will, untrammelled and unrestrained, should look with utmost disapproval at the system of education existing at his time, wherein the child's learning was bound by certain hard, fast limits and the head was trained at the expense of the heart. Wordsworth advocates, as a better method, the way in which he himself was brought up, where Nature was his teacher, and he was "fostered alike by beauty and by fear;" where his mother opened and directed his feelings and affections. He says, in the second book of the *Prelude*:

"Blest be the Infant Babe . . . who sinks to sleep,  
Rocked on his Mother's breast, who with his soul  
Drinks in the feeling of his Mother's eye!  
For him, in one dear Presence there exists  
A virtue which irradiates and exalts  
Objects through widest intercourse of sense."

He tells us that his mother did not tie her children down to certain rigid ways; she did not bend them to their duty and to right by strict vigilance and threats of punishment if disobeyed; rather she was loving, teaching them the right, and putting them in God's loving care, showing them that she trusted them, and thus making them worthy of her trust. Wordsworth can say nothing strong enough against those who stiffen their children into namby-pamby mother's boys—not real children, loving, playing, quarreling, making up, reading fairy-tales—but little poor goody-goods, devoid of individuality and character, crammed with cold, hard knowledge, "miracles of scientific lore" and bound in "the penfold of their own conceit." Meanwhile he says:

"Old grandame earth is grieved to find  
The playthings, which her love designed for them  
Unthought of: in their woodland beds the flowers  
Weep, and the river sides are all forlorn."<sup>2</sup>

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<sup>1</sup> The *Prelude*, Book V.

<sup>2</sup> *Ibid.*, Book V.

He mourns over the great, deep teaching of Nature which such educators overlook, thus depriving the child of one of its greatest treasures. Comparing these prodigies with poor children, unlearned in books but rich in the possession of the charms of nature, he says:

“For all things serve them: them the morning light  
Loves, as it glistens on the silent rocks;  
And them the silent rocks, which now from high  
Look down upon them; the reposing clouds;  
The wild brooks prattling from invisible haunts;  
And old Helvellyn, conscious of the stir  
Which animates this day their calm abode.”<sup>3</sup>

To Wordsworth himself Nature was the first and greatest of teachers. He pondered over her loveliness, thought with her, dreamed of her—drew from her magnificent, sublime riches all his depth of knowledge. She formed his mind, his philosophy, his life. He says, speaking of earth and sky:

“I called on both to teach me what they might;  
Or, turning the mind in upon herself,  
Pored, watched, expected, listened, spread my thoughts  
And spread them with a wider creeping; felt  
Incumbencies more awful, visitings  
Of the upholder of the tranquil soul,  
That tolerates the indignities of Time,  
And, from the center of Eternity  
All finite motions overruling, lives  
In glory immutable.”<sup>4</sup>

And again:

“There, the calm  
And dead still water lay upon my mind  
Even with a weight of pleasure, and the sky  
Never before so beautiful, sank down  
Into my heart, and held me like a dream!”<sup>5</sup>

These are only two of innumerable passages where the great nature poet shows his love, union and immense indebtedness to his Mother Earth.

<sup>3</sup> The Prelude, Book VIII.

<sup>4</sup> *Ibid.*, Book III.

*Ibid.*, Book II.



But later Wordsworth's frequent communings with Nature were somewhat broken by his duties as a college student. Yet, even then, as he himself said, "I was the dreamer, they the dream." This was on account of his peculiar disposition that would not be trammelled, whose own element was freedom. However, Wordsworth does not teach an utter disregard for books and study. We find in Book III of the Prelude:

"Not that I slighted books—that were to lack  
All sense—but other passions in me ruled,  
Passion more fervent, making me less prompt  
To indoor study than was wise or well  
Or, suited to those years."

He must have studied assiduously—where the spirit led him. What he disagrees with are the tight laws that bind the student to one and only one narrow path of learning, this and the excessive cultivation of the mind at the expense of the heart—

"The self-created sustance of a mind  
Debarred from Nature's living images  
And unrelentingly possessed by thirst  
Of greatness, love and beauty."<sup>6</sup>

He says that in his scholastic studies, he "could have wished to see the river flow with ampler range and freer pace." He saw how narrow was the learning gleaned by so-called students and taught by so-called professors—the work done merely for the marks, a college course spent, no matter how, that a poor little A.B. might adorn the bearer's name. He realized—

"How little those formalities, to which  
With overweening trust alone we give  
The name of Education, have to do  
With real feeling and just sense."<sup>7</sup>

And even though he was "less prompt to indoor study than was wise or well," even in his idleness which was no more than wanderings from restraint to the teachings of the wide, deep world of Nature, he shadowed forth an ideal university, one, which, he says, would have made him pay as great homage to

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<sup>6</sup> The Prelude, Book VI.

<sup>7</sup> *Ibid.*, Book XIII.

science and art as he gave to Nature. Let us consider for a few minutes what this ideal was. Wordsworth said that it would be a place where every heart would toil and labor in unison; where the enthusiasm and ambitions of the young would be cultivated and urged on to noble, high attempts. Moreover, he says:

"Youth should be awed, religiously possessed  
 With conviction of the power that waits  
 On knowledge, when sincerely sought and prized  
 For its own sake, on glory and on praise  
 If but by labor won, and fit to indure  
 The passing day; should learn to put aside  
 Her trappings here, should strip them off abashed  
 Before antiquity and steadfast truth  
 And strong book-mindedness; and over all  
 A healthy, sound simplicity should reign,  
 A seemly plainness, name it what you will,  
 Republican or pious."<sup>8</sup>

"With a conviction of the power that waits on knowledge," the student would work not for himself, for his petty marks, his small A.B., but for power that he might lay all this at the feet of the world for its betterment and uplifting!

"Was ever known  
 The witless shepherd who persists to drive  
 A flock that thirsts not to a pool disliked?"<sup>9</sup>

Wordsworth mourns over this fact. He sees that in the present régime, the university, the home, the church, suffer for this one grave error, that teachers drive their pupils as a blind flock. Not heavenly self-dependence, not supreme broadness is given them, but narrowness born of brutal force!

In the following lines, Wordsworth gives a beautiful picture of his ideal school. It contains in a nutshell the elements he thought so necessary for education: simple enthusiastic seeking for knowledge, broad freedom and, best of all—sweet Nature as guide to direct and interpret always:

"O what a joy  
 To see a sanctuary for our country's youth  
 Informed with such a spirit as might be  
 Its own protection; a primeval grove,

<sup>8</sup> The Prelude, Book III.

<sup>9</sup> *Ibid.*, Book III.

Where, though the shades with cheerfulness were filled  
Nor indigent of songs warbled from crowds  
In under-coverts, yet the countenance  
Of the whole place should bear a stamp of awe;  
A habitation, sober and demure  
For quiet things to wonder in; a haunt  
In which the heron should delight to feed  
By the sky rivers, and the pelican  
Upon the cypress spire in lonely thought  
Might sit and sun himself.—"<sup>10</sup>

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<sup>10</sup> The Prelude, Book III.

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## THE EDUCATION OF WOMEN DURING THE RENAISSANCE \*

(Continued)

FRANCE

So far as Renaissance ideals are concerned the question of woman's education in France divides itself into two distinct phases corresponding to the two opposing forces at work in the social life of the nation during the period covered by the closing years of the fifteenth century and practically all of the sixteenth century. At the close of this period the attitude of representative Frenchmen toward existing conditions is one of dissatisfaction. This dissatisfaction Fénelon expresses in terms of sincere regret, while Molière is no less sincerely endeavoring to remedy matters by means of dramatic ridicule.<sup>393</sup> The one deplores the lack of useful knowledge,<sup>394</sup> while the other satirizes the empty show of learning.

The two forces are represented on the seventeenth century stage by the coxcomb leaders of the *précieuses ridicules* and their amiable opponent, the *femme sans esprit*. The keynote of the struggle is sounded when Vadius and Trissotin are endeavoring to secure the admiration of the ladies with the characteristic: "Ma plume t'apprendra quel homme je puis être." "Et la mienne saura te faire voir ton maître." "Je te défie en vers, prose, grec, et latin." "Hé bien! nous nous verrons seul à seul chez Barbin." And Henriette replies to her patronizing mother:

"C'est prendre un soin pour moi qui n'est pas nécessaire;  
Les doctes entretiens ne sont point mon affaire:  
J'aime à vivre aisément; et, dans tout ce qu'on dit,  
Il faut se trop peiner pour avoir de l'esprit;"<sup>395</sup>

In Armande's speech, addressed to her earthly-fettered sister, the purpose of the dramatist is again put forward by means of a strong contrast:

"Que vous jouez au monde un petit personnage,  
De vous claquemurer aux choses du ménage,

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\* A dissertation submitted to the Catholic Sisters College of the Catholic University of America in partial fulfillment of the requirements for the degree Doctor of Philosophy.

<sup>393</sup> Cf. *Hist. de la Langue et de la Litt. française*. Edited by L. Petit de Julleville, Vols. IV and V. Paris, 1896-1899.

<sup>394</sup> Cf. Fénelon, *De l'Education des Filles*.

<sup>395</sup> Molière, *Les Femmes Savantes*, Act III, scenes 5, 6.

Et de n'entrevoir point de plaisirs plus touchants  
Qu'une idole d'époux et des marmots d'enfants!

. . . . .  
Vous avez notre mère en exemple à vos yeux,  
Que du nom de savante on honore en tous lieux;  
Tâchez ainsi que moi, de vous montrer sa fille;  
Aspirez aux clartés qui sont dans la famille."<sup>396</sup>

And finally in the person of Clitandre, Molière clearly states his whole purpose:

"Je consens qu'une femme ait des clartés de tout;  
Mais je ne lui veux point la passion choquante  
De se rendre savante afin d'être savante:  
Et j'aime que souvent, aux questions qu'on fait,  
Elle sache ignorer les choses qu'elle sait;  
De son étude enfin je veux qu'elle se cache,  
Et qu'elle ait du savoir sans vouloir qu'on le sache,  
Sans citer les auteurs, sans dire de grands mots,  
Et clouer de l'esprit a ses moindres propos.

. . . . .  
Son monsieur Trissotin me chagrine, m'assomme;  
Et j'enrage de voir qu'elle estime un tel homme,  
Qu'elle nous mette au rang des grands et beaux esprits  
Un benêt dont par-tout on siffle les écrits."<sup>397</sup>

In life these two elements of social activity were represented by the *salon*, such as the Hôtel de Rambouillet, and by the imitators of the *salon*, the coteries of the *précieuses ridicules*. Molière draws the distinction when in the preface to the *Précieuses Ridicules* he says: "The true *précieuses* would do wrong to be offended when one laughs at the expense of the *ridicules* who badly imitate them." The true object of his satire he further designates: "The atmosphere of the *precieux* has not only infected Paris, it has also diffused itself throughout the provinces and our *donzelles ridicules* have imbibed their good share of it. In one word, they are playing the double rôle of *précieuse* and *coquette*."<sup>398</sup> The nature of the reception given to the Bourgeois dramatist by the real *précieuse* makes it clear that they were far from misunderstanding him.<sup>399</sup>

From this vantage point of the Age of Louis XIV the history of the French Renaissance can best be reviewed, and its mission to womankind best understood.

<sup>396</sup> *Ibid.*, Act I, scene 1.

<sup>397</sup> *Ibid.*, Act I, scene 3.

<sup>398</sup> *Précieuse Ridicules*, Act I, scene 1.

<sup>399</sup> Cf. Bourciez. In *Hist. de la Langue et de la Litt. française*, IV, 132.

The struggle between classical culture on the one side, and pedantry, allied to immorality, on the other, had been a long one in the social life of France. In no country outside of Italy did the Renaissance era open under more favorable auspices than here. The University of Paris had sheltered Petrarch and Dante and very early in the movement Italian scholars were established in Paris and Avignon. At the Royal Court humanism was active from the time of John II when Oresme there taught the princes and translated the classics. Under Charles V the work continued to advance and it is at this court that we meet with the first representative woman of the French Renaissance, the Italian, Christine de Pisan. In the life and labors of this remarkable woman are found blended the medieval and Renaissance characteristics as they were blended in all the early patrons of the Revival. As poet, Christine is of the Middle Ages, but as the brave champion of womanhood at the dawn of the classical rebirth, she ranks with the Chelsea School of humanists and their predecessors in Italy and Spain.

Christine was but five years of age (1368) when her father, Tomaso Pisano, was invited from Venice by Charles V to fill the office of astrologer at the Court of France. Under the protection of her cultured parents Christine here imbibed the spirit of the early Renaissance. Her numerous literary productions are composed in French and give little positive proof of her classical training, but the spirit of these works and the teachings embodied therein are significant evidence of the nature of woman's position in the courts of the earlier Valois Kings.

After the wise monarch and his honored queen, Jeanne de Bourbon, had passed away and Christine had been bereaved of father and husband in sad succession, she slipped into obscurity at the age of twenty-five in the company of her mother and her three little children, to contemplate the new order of things and busily to employ her pen with the double purpose of gaining a livelihood and of checking the growing frivolity of the Court which had so coldly rejected her father's widowed child.<sup>400</sup>

Christine's tender reminiscences of former days are precious as pictures of the ideal conditions which the Revival met at the court of Charles the Wise. Among her accounts of the great

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<sup>400</sup> Roy. Int. to *Oeuvres Poétiques de Christine de Pisan*. Société des Anciens Textes Français, Vol. I, p. i-iv. Paris, 1886-96. Laigle, *Le Livre des Trois Vertus de Christine de Pisan etc.*, IV, 25. Paris, 1912.



king's patronage of all that was beautiful and good are descriptions of the scenes of his constant companionship with his wise and virtuous queen, and the rigorous supervision which he exercised over the courtiers, even hanging without mercy, to a tree in the forest, the culprit who dared to offend against the strict virtue of his exemplary court.<sup>401</sup>

During the lifetime of Christine de Pisan the question of woman's right to respect and honor arose among the Paris literati in the form of a vigorous debate over de Meun's portion of the *Roman de la Rose*. Her energetic entrance into the discussion on the side of Gerson, then Chancellor of the University of Paris, and his colleagues, won for her a place among the great theorists on the moral side of Renaissance education, while her subsequent works of the same nature deserve more prominence in the catalogues of pedagogical writings than time has allowed them.

In the famous debate over the *Roman de la Rose*, Christine condemns the part of the work written by de Meun, and so injudiciously praised by some of the Paris humanists, among others Jean de Montreuil, Gontier Col, Secretary to the King, and Pierre Col. In her attitude toward this phase of the Revival, Christine ranks with Dominici and Vives. She reiterates again and again her condemnation of vicious poetry in forcible passages of her later works.

The history of Christine's zealous campaign begins with this debate seemingly provoked by Jean de Montreuil, with whom she held a literary correspondence, and who, it appears, took exception to her attitude toward de Meun in her poem *L'Epître au dieu d'Amours*.<sup>402</sup> Christine appeals to the authority of her colleague, Gerson,<sup>403</sup> and to that of "tous iustes preudhommes, théologiens et vrays catholiques, et gens de honneste et soluble vie." After exhausting her arguments, apparently in vain, she ends the matter with a firm and confident reassertion addressed to Pierre Col: "I do not know why we debate this question, for I believe that neither you nor I have power to change each other's opinions. I don't care if it is good! When you with your accomplices have so well contended by your subtle reasoning as to establish that bad is good,

<sup>401</sup> "Hist. de Charles V, Roi de France." In Kéralio, *Collection des meilleurs ouvrages composés par des femmes*, Paris, 1787, II, 177 ff.

<sup>402</sup> Cf. Roy, *op. cit.* Int. II, iv.

<sup>403</sup> Cf. Ward, *Epistles on the Romance of the Rose and Other Documents in the Debate*, 17 ff. Chicago, 1911.

I will believe that the *Roman de la Rose* is good. As that great good man says:<sup>404</sup> 'May it please God that such a rose never be planted in the garden of Christianity!'

Then she concludes: "I end my speech in this debate without indignation, as I began and continued it without ill-will towards any one. I beg the Blessed Trinity, the Perfect and Eternal Wisdom to deign to enlighten with the light of truth both you and all those who love science and the nobility of a good life and to conduct you to the Heavenly Kingdom. Written and finished by me, Christine de Pizan, the eleventh day of October, 1402. Your well wishing friend of science, Christine."<sup>405</sup>

In the poems Christine invites attention to her argument over and over again.

In the work entitled *Les enseignemens moraux*, or *Les enseignemens que je Cristine donne a Jehan de Castel, mon filz*, she says:

"Se bien veulx et chastement vivre,  
De la Rose ne lis le livre  
Ne Ovide de l'Art d'amer,  
Dont l'exemple fait a blasmer."<sup>406</sup>

The importance of the efforts here made by Christine de Pisan can best be estimated from the results of her influence on her own time. A remarkably long list of works in vindication of woman appeared after the middle of the fifteenth century, among them *Le Chevalier aux Dames*; *Le Miroir des Dames*, of Bouton; and *La Déduction du Procès de Honneur Féminin ou L'Advocat des Dames*, by Pierre Michaut.<sup>407</sup>

Christine was equally successful in enlisting the support of influential men and women in opposing the spirit of the poem by means of societies founded in honor of pure womanhood. One of these, called *L'écu verd à la dame blanche*, was founded on Palm Sunday, 1399, by the Maréchal Boucicaut.<sup>408</sup> The *Cour amoureuse* was organized in the palace of the Duke of Burgundy, on the fourteenth of February, 1400. This society had no fewer than 600 members, and significantly enough, among them were Gontier Col and Pierre Col, two of Christine's former opponents. *L'Ordre*

<sup>404</sup> Gerson.

<sup>405</sup> Ward, *op. cit.*, 107, III.

<sup>406</sup> No. LXXVII, *op. cit.*, 39.

<sup>407</sup> Cf. Roy, Introduction to *Oeuvres Poétiques de Christine de Pisan*, p. viii. Société des Anciens Textes Français, II.

<sup>408</sup> *Ibid.*, p. iv.

*de la Rose*, founded by Christine, grew out of the spirit of these two societies.<sup>409</sup>

In the works following the debate she endeavored to build up sentiment and arouse to action in support of the domestic and social virtues. In *La Cité des Dames* are to be found her earliest and strongest theories regarding the social position of woman.<sup>410</sup>

She begins by feigning surprise and perplexity at the attitude of Matheolus,<sup>411</sup> whose book she had taken up eagerly, since it treated of the subject of womanhood. She muses that if he is right, then God must have made a very wicked and vile creature when He created woman, and she wonders how so good a Workman could produce so bad a piece of work. As she meditates, plunged into grief and dismay, she gently reproaches God for not having made her a man that she might be by nature inclined to serve Him worthily. She is afflicted by the delineation of woman's character drawn by Matheolus and others, but she is more sorely grieved by their gross and licentious expressions. While she thus muses and weeps, three crowned ladies of dazzling splendor appear before her. Assuming an attitude of dread, lest they have come to her as things of evil, she makes the sign of the cross. But the apparition proves to be the impersonation of the three virtues, *Raison*, *Droiture*, and *Justice*. The first smiles and sweetly inquires whether Christine takes all the sayings of the philosophers and poets for articles of faith. She advises her to despise Matheolus as a "*menteur*," and perhaps knowingly so. She speaks too of the *Roman de la Rose*, in which the more faith is placed that the author is a man of some reputation.

*Raison* then counsels Christine to build a city where the good and wise women of past ages and of the present may have an asylum against the assaults of their enemies: to surround the city with a strong wall; and that this defended city will prove a lasting protection to womankind. Her two companions, she assures Christine, will assist her in the building, and she counsels her to seek out the noble women in history, sacred, ancient and modern, in the writings of the Fathers, in the memoirs of illustrious ladies and in the poets. This founding on history, she says, will insure the endurance of the City.

<sup>409</sup> Cf., *Ibid.*, p. x ff.

<sup>410</sup> MS. 1395, Bibliothèque du Roy. Cited in Kéralio, *Collection des meilleurs ouvrages composés par des femmes*, III, 22. Paris, 1787.

<sup>411</sup> Mahieu, *Lamenta*. Cf. Ward, *op. cit.*, 4.



There then follows the account of a long list of heroines as in all the other works of the kind. When the City is built ladies worthy to dwell there are invited, beginning with the Blessed Virgin, the martyrs who were virgins, and the women who merited canonization by their chaste, pure and pious lives. Only the good may enter, and Christine gives them advice similar to that found in the work which follows this, *Le Livre des Trois Vertus*.<sup>412</sup>

This work was printed in 1536, under the erroneous title of *La Cité des Dames*, which has never been printed in full.<sup>413</sup> It was probably composed about 1405, and is really a continuation of the *Cité des Dames*, the three virtues being the same, with the mission to instruct the inhabitants of the city in virtue.

After Christine promises them to do their bidding they say to her: "Take your pen and write: Blessed shall be those who inhabit our city to augment the number of the companions of the Virtues. To all the college of womankind and to their religious sentiment let the exhortation of Wisdom be addressed; and first to queens and princesses and to all ladies of high rank. Then from degree to degree let us chant our doctrine, that the discipline of our school may extend to all womankind."

Calling upon every class to listen to the instructions to be given, Christine then says: "Come, then, to the school of Wisdom, all ye ladies of high degree, and do not blush to descend and to humble yourselves to listen to our lessons, because according to God's word, he who humbles himself shall be exalted. What is there in the world more pleasing and agreeable to those who desire earthly riches than gold and precious stones; but there is no comparison between the ornamentation of the body which they afford and that resulting from the practice of virtue and a good life." Then taking up the private, social and domestic virtues one by one, the author gives counsel on each to all classes of women, high and low, good and bad, from the princess to the servant, and from the nun to the "femme de mauvaise vie." She emphasizes the duty of properly educating children, and she reminds the princess that she should educate the orphan and be a mother to him. She insists upon the duty of good example on the part of those in high places, and exhorts the princess to so live as to be a pattern of virtue to all. After advising her to learn to manage her own finances she suggests

<sup>412</sup> MS. 7395. Imperial Library. Cf. Kéralio, *op. cit.*, II, 416.

<sup>413</sup> *Ibid.*

a division of her revenues into five portions: the first to be bestowed in alms; the second to be devoted to household expenses; the third for the salaries of her officers and servants; the fourth for personal gratifications; the fifth for the entertainment of her guests. On each of these points she gives special counsel and direction.

In 1403, previous to the production of the *Livre des Trois Vertus*, Christine had composed *Le Chemin de Longue Etude*,<sup>414</sup> in which her personal literary tastes appear and her interest in the intellectual pursuits of other women. This work, with the two given above suggests something like a general pansophic idea—a “Solomon’s House”<sup>415</sup>—for the education of women. It was dedicated to Charles VI, and contains a description of the ideal ruler, one endowed with virtue, a philosopher and poet, wise, learned and brave. At a parliament presided over by *Raison*, the evils of the world are discussed and the remedies, through a wise government, suggested. *Sagesse*, *Noblesse*, *Chevalerie*, and *Richesse*, each in turn gives her opinion and cites the authority of the philosophers and the Fathers of the Church. The personal virtues of Charles VI are also complimented, as well as the wisdom of his predecessors.

This work is allegorical, like all the prose writings of Christine, and begins with a vision following upon the reading of Boethius. A lady appears, described by the author as “that ancient goddess, whom Ovid called Pallas.” The vision speaks of the high honor in which she was formerly held in Rome and of the disturbances in the modern world that diminish her influence. She exhorts Christine to leave the troublesome earth and to follow her into a world “more pleasant and agreeable” where she will find beautiful and profitable things. The thought in this work recalls Dante’s *Il Convito*, and the plan suggests a conscious imitation of the *Divina Commedia*. The goddess conducts Christine through the *chemin de longue étude*, pointing out to her the wonders of nature, visiting historical scenes, journeying through the regions of antiquity where the philosophers and poets dwell in the company of the Muses; making a long and interesting tour of the heavens, and finally pausing at the gates of the supernatural, the secrets of which, the goddess reminds Christine, she may not yet venture to learn.

In *La Vision*,<sup>416</sup> the author represents Chaos as appearing in

<sup>414</sup> *Ibid.*, II, 297 ff.

<sup>415</sup> Bacon, *New Atlantis*.

<sup>416</sup> MS. 7394, Bibliothèque du Roi. Kéralio, *op. cit.*, III, 1 ff.

human form and from the complaints made by Earth, Christine takes occasion to draw lessons as before. Here she visits Paris, the second Athens, and listens to the disputations in the schools. She is perplexed by the utterances of Dame Opinion, whose Shadow colors all the assertions of the savants. In her doubts she exclaims: "Behold me fallen into an abyss of darkness, where I am plunged into a chaos of confused ideas from which I cannot extricate myself; I escape from one error only to fall into another; I am reduced to nothingness before the marvels of nature, by reason of my weakness and my incapacity; I am sensible of nothing but my disappointed and sorrowful heart . . . O Philosophy! you have deceived me. The human mind is too weak to suffice for itself, and after the soul has suffered, the heart can find nothing with which to fill its aching void."

Philosophy then appears and chides Christine, enabling her to define the mission of true wisdom as humanism defined it. She recalls the blessings she enjoys in her daughter, who has become a Dominican nun at Poissy, and in the son still left to her. She is conscious of new strength which she draws from the pages of the true poets and philosophers, from the Fathers of the Church, and from religion, the remembrance and esteem of which bring her comfort and peace.

The works of Christine de Pisan were widely circulated in France through the multiplied manuscript copies sold among the nobles, particularly at the courts of Burgundy and Berry, where the author was honored and favored.

Jean de Castel, the only surviving son of Christine de Pisan and of Etienne de Castel, was at the court of Philip of Burgundy, and after the death of Philip he became secretary to the Dauphin (Charles). A letter of Louis XI, published by Quicherat, in his *Procès de Jeanne d'Arc*, speaks of "Jean Castel, notary and secretary to our late very dear Lord and Father." At the Dauphin's flight (1418) Jean followed him, and Christine returned to the convent of Poissy for protection, where she ended her days near her daughter, in 1432, the year of the execution of Blessed Jeanne d'Arc.<sup>417</sup>

Like Christine de Pisan in her spirit and in her teachings was Ann of France, or of Beaujeu, daughter of Louis XI and regent for Charles VIII. Her court was a school of virtue and of knowledge,

<sup>417</sup> Laigle, *op. cit.*, Chap. IV, p. 25. Cf. Hentsch, *op. cit.*, 154.



where learning was esteemed and learned men honored, as in her father's time and during the reign of Charles the Wise. Brantôme's account of this princess is in keeping with the testimony of history. Of her he says:<sup>418</sup> "She was very skillful in managing her household, my grandmother says, and among her ladies and the daughters of the nobility, there was not one who had not received her lessons. The House of Bourbon was then one of the greatest and most brilliant in all Christendom; and she helped to make it so; for to the opulence of wealth and her personal magnificence there was added during her regency the reputation of her wisdom in governing. Being splendid and munificent by nature, she would preserve these early endowments. She was full of goodness toward her friends and toward all those to whom she extended her patronage. In a word, this Ann of France was very wise and very good."

The training given by Ann of Beaujeu to the ladies of her household is embodied in a treatise written for her daughter Susanne, who later became the wife of the famous Constable de Bourbon. In this work, *Les enseignements d'Anne de France à sa fille Suzanne*,<sup>419</sup> we have but another exposition of the general principles held by all the Catholic moralists of the time.

After setting down the usual moral and religious counsels for personal guidance, and touching upon the training of children in these particulars, Ann gives detailed advice on conduct toward the neighbor: "In your home be loyal and frank toward all, procuring for each what is rightly due, and giving counsel when it is asked. Visit your neighbors or your relatives when they are ill, and if possible send them a little offering of fresh fruit or flowers. . . . Honor the stranger. . . . Honor the learned and the wise and do not withdraw from them your support suddenly or without good reason; invite them to your table and propose a toast in their honor, for they will then praise you in their works, and men of worth are rare."<sup>420</sup>

The Courts of Charles VIII and Louis XII, while presided over by Ann of Brittany, present a like spectacle of magnificence joined to sober living. Brantôme<sup>421</sup> characterizes this queen as "the most worthy and most honorable since Queen Blanche, mother of St. Louis, the King." Surrounded by her retinue of noble ladies,

<sup>418</sup> Discours VI, Art. III. *Oeuvres Complètes*, V, 205 ff.

<sup>419</sup> Cf. Hentsch, *op. cit.*, 199.

<sup>420</sup> *Ibid.*

<sup>421</sup> *Op. cit.*, Vol. V, Discourse I.

and brilliant guards, Ann of Brittany appears in true Renaissance splendor, and while her court was one of "poetry and ladies" it was, as Brantôme says, "a very beautiful school" for them, for she trained them well and wisely and all were patterned after their queen.<sup>422</sup> The title of "Kingdom of Womanhood" seems a more just one for the court of Ann of Brittany, who loved science and poetry, and the classics, and was at one and the same time "grave, severe, elegant and good."<sup>423</sup>

The patronage extended by this queen to the poets of her time, and particularly to Jean Marot, recalls the advice given by Ann of Beaujeu to Susanne, and the return of appreciation on Marot's part has helped to immortalize her fame.<sup>424</sup>

While Ann of Brittany encouraged all forms of true learning and of art, still her influence seems not to have extended to definite classical training either of her own daughters or of other women of her household. The traditions here, and backward to the time of Charles the Wise, seem to be rather those of the later Middle Ages in general than of the Renaissance. Both Charles VIII and Louis XII were in close touch with Italy, but rather as leaders of military campaigns into an enemy's country than as patrons of the literary and pedagogical arts propagated by the Revival. To the disputes between the two nations during these reigns and to the attitude of Louis XII towards the Church, resulting from the strained political relations between that monarch and the Pope, must be attributed the failure of the French Court to recognize the possibilities to womankind of the overflow of classical ideas from the courts of Renaissance Italy. Only with the reign of Francis I did the high Renaissance burst forth at the Court of France, and only now was woman invited to full participation in the Revival. But unfortunately for her, the leaders of the movement at this court were of the school of Poggio and Filelfo, rather than of Vittorino da Feltre. While the College of France had its staunch supporters of the principles of Christian humanism, it had too its share of coxcomb humanists, whose empty vanity perfectly harmonized with the spirit of Louise of Savoy and that of her yet weaker daughter, Marguerite of Navarre. As the leader of ideas at her brother's court, and as Queen of the French Renaissance in

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<sup>422</sup> *Ibid.*

<sup>423</sup> Cf. d'Héricault, *Oeuvres de Clément Marot*, I, 1 ff. Paris, 1867.

<sup>424</sup> Cf. *Les Oeuvres de Jean Marot*, 5 ff. Paris, 1723.

her own household, Marguerite gave a turn to the movement in favor of pagan ideals and set the pace for the company of *Femmes Savantes* led by such men as Postel<sup>425</sup> and Clément Marot.<sup>426</sup>

Marguerite's education on the intellectual side was brilliant rather than profound. She studied Latin and had the Venetian Jew, Paul Paradis (Canossa), for tutor in Greek and Hebrew.<sup>427</sup> She wrote Italian and French verses and French prose but seems never to have attained to any skill in Greek and Latin composition. Her biographers have sometimes been mistaken in her real identity, attributing to her the literary accomplishments, now of her niece Marguerite, daughter of Francis I, now of her grandniece, Marguerite, daughter of Catherine de'Medici. The history of the moral side of Marguerite's education is mirrored in her masterpiece, the *Heptameron*. To understand her motives in the production of these tales is to understand one phase of the French Renaissance; hence the importance attached to this work by modern critics. To some of these critics, Marguerite of Navarre is a sixteenth century sex-hygienist, a social reformer, devoutly striving to uplift her sisters by means of minutely detailed, intensely realistic stage-pictures of vice;<sup>428</sup> to others she is the utter extreme of all this, the flagrant defier of all law, human and Divine, who dares to entertain an enlightened Renaissance society with "those charming tales of love."<sup>429</sup>

The former view is unjustified by French tradition and by Renaissance tradition up to the time of the *Heptameron*. The admirers of Boccaccio's "hundred fables" had never been either learned or devout, and were never so regarded. Vives' sentiment in this particular was the sentiment of his school: "Which books but idle men wrote unlearned, and set all upon filth and viciousness in whom I wonder what should delight men but that vice pleaseth them so much."<sup>430</sup> The humanist's opinion of such methods for the teaching of virtue appears also in the same work. In forecasting

<sup>425</sup> Author of the "Feminine Messiah." Cf. Thompson, *Saint Ignatius Loyola*. Edited by Pollen, 232. London, 1913; Lefranc, *Hist. du Collège de France*, 188, 381, Paris, 1893.

<sup>426</sup> d'Héricault, Int. to *Oeuvres de Clément Marot*.

<sup>427</sup> Lefranc, *op. cit.*, 179.

<sup>428</sup> Cf. Saint-Amand, *Women of the Valois Court*. Translated by Elizabeth Martin. New York, 1898.

<sup>429</sup> Wormley, Katherine Prescott, Int. to translation of Brantôme, *Illustrious Dames at the Court of the Valois Kings*, 7. New York, 1912.

<sup>430</sup> "De Inst. Christ. Poem." Translated by Hyrde. Watson, *op. cit.*, 59.



his subject matter Vives here says:<sup>431</sup> "For I had leaver as S. Jerome counselleth, adventure my shamefastness a little while, than jeopard my matter; so yet that I would not fall into any uncleanness, which were the greatest shame that can be for him that should be a teacher of chastity."

On the side of French tradition, Kéralio<sup>432</sup> draws a very just comparison between the romances of the times of Charles VI, Charles VII and Louis XI, and those of the Queen of Navarre. She ends her exposition thus: "Love is not there represented under such colors as to cause innocence to blush. . . . The lovers are respectful, the women modest." And of the *Heptameron* she says: "It is to be regretted that this beautiful and intelligent princess assumed a part so little becoming in any woman of rank, whose conduct not only should be irreproachable, but whose discourses should give proof of her integrity."

On the other hand, it cannot be admitted that Marguerite of Navarre had thoroughly steeped herself in the paganism of the *Roman de la Rose*, once more revived at her court by Clément Marot, a sign that the spirit of Christine de Pisan had there passed away. She appears to have wavered between Christianity in the Calvinistic form, and the daring freedom of Pagan philosophy. Her open renunciation of the Catholic faith was followed by a period of doubt and unbelief while she harbored the reformers and adapted to their tastes the forms of worship and religious discipline at her brother's court and her own. "She had embraced that form of philosophy," says Father Stevenson,<sup>433</sup> "which begins in speculative doubts and ends in practical unbelief. Her residence at Nerac became the shelter for those rebellious spirits who found in it a place of refuge from the laws by which otherwise they would have been punished. In the Court of Paris itself, even under the eyes of the sovereign, heretical opinions were fostered by the Duchess d'Etampes, one of the royal mistresses. She and the Queen of Navarre caused an amended edition of the Missal to be issued, by which we may ascertain the changes which they wished to introduce into the national religion. It forbade private Masses: it ruled that both the Elevation and Adoration of the Eucharist should be suppressed, and that Communion in both kinds should be everywhere considered imperative. Ordinary household bread

<sup>431</sup> *Ibid.*, 36.

<sup>432</sup> *Op. cit.*, III, 322 ff.

<sup>433</sup> *Mary Stuart*, 157. Edinburgh, 1886.

alone was to be used at the altar. No mention was to be made of our Blessed Lady, or of the Saints, during Mass. Priests were no longer to be debarred from marriage."<sup>434</sup>

This breaking down of stable principles of Christian morality began in the rejection by Marguerite's mother, of the ministrations of the Catholic clergy and the consequent indifference in religious opinions and practice. In December, 1532, Louise of Savoy noted this item in her diary:<sup>435</sup> "My son and I, by the grace of the Holy Spirit, begin to know the hypocrites, white, black, grey, smoke-color and all colors, from which may God, by His clemency and infinite goodness, preserve and defend us; for, if Jesus Christ is not a deceiver, there is not a more dangerous generation in all human nature."

The paradoxical phenomenon presented by the alliance of Marguerite's morning hymns with her evening Boccaccian tales, is explained by the story of her various experiences as she passed through each successive stage of transition from Catholicism through Calvinism and unbelief and Calvinism again, back to the faith of her fathers in which she devoutly died.<sup>436</sup> By her free interpretation of the Scriptures and by her gross retaliating attacks on the monks and the clergy in her private theatricals after the condemnation by the Sorbonne of her *Miroir de l'âme pécheresse*, Marguerite kept alive the flames of contempt for religious authority enkindled by her mother, thereby influencing her courtiers and weakening their moral stamina.<sup>437</sup>

On the literary side she patronized such humanists as Eustache Deschamps, author of *Le Miroir de Mariage*, and Jean le Fèvre, who translated into French the *Lamenta* of Matheolus. Although Clément Marot was not a classicist, yet he won the favor of the "Muse of the Renaissance," by his French translation of the Psalms, by his amorous verses, and by the flattery of his platonic friendship. While not a pedant, the younger Marot was incapable of directing Renaissance taste among the devotees whom he found in Marguerite's court, and in Lyons, where he, later on,

<sup>434</sup> Cf. also Le Vicomte de Meaux, *Les Luites Religieuses en France*. Paris, 1876.

<sup>435</sup> "Journal de Louise de Savoye." In *Nouvelle Collection de Mémoires pour servir à l'Histoire de France*. Edited by Michaud and Poujaulet, V, 93; Le Vicomte de Meaux, *op. cit.*, 18.

<sup>436</sup> Cf. Le Vicomte de Meaux, *op. cit.*, 9.

<sup>437</sup> *Ibid.*, 6 ff.

all but turned the heads of the cultured Belle Cordière, Louise Labé, and her literary friends.<sup>438</sup> Having failed to solve the mysteries of Latin and Greek grammar in the universities,<sup>439</sup> Marot had nothing left but a vernacular still unstandardized and so incapable of serving as the medium of classical expression.

To this sterilizing literary influence must be added the effects of that social element injected into the French Renaissance by this school of translators, and developed in the *Heptameron*. Speaking of the training here received by Ann Boleyn, d'Héricault says: "It is at the court of Marguerite, between Clément Marot and Louis de Berquin, at that famous school of love and of heresy, that Ann Boleyn learned the hatred of the Roman Church and that science of coquetry which the redoubtable Henry VIII could not resist."<sup>440</sup> And his conclusion seems to be just: "Southern impetuosity and Norman pedantry both reached their climax in this woman [Marguerite] who had the double heart of a *grande coquette* and a *précieuse ridicule*."

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<sup>438</sup> Cf. Colonia, *Hist. Litt. de la Ville de Lyon*, III, 542 ff.; Kéralio, *op. cit.*, IV, 1 ff.

<sup>439</sup> Cf. d'Héricault, *op. cit.*, p. xix ff.

<sup>440</sup> *Ibid.*, p. xliii.

(To be continued.)



## BROTHERS POTAMIAN AND CHRYSOSTOM

January, 1917, witnessed the passing of two eminent Catholic educators. Within three days of each other they were called to the final reckoning. They were relatives. Not, however, by ties of blood alone were they drawn together; they were, besides, members of the same religious order. More, side by side in the same college, for twenty years and upward, those two admirable teachers molded the characters and, in doing so, shaped the destinies of some of the most gifted and promising sons of the great American metropolis. And now New York City, Manhattan College, organized Catholic education in the United States, and the Institute of the Brothers of the Christian Schools lament the loss of Brother Potamian and Brother Chrysostom.

Worthy of more than ephemeral notice are those two educators. To their pupils, and to the cause they unstintingly served, they commended themselves by their exceptional qualities of head and heart. Profoundly learned, Brother Potamian in the physical, Brother Chrysostom in the mental sciences, they were lacking none of the graces that result from broad culture. They were specialists, it is true, physicist and metaphysicist, but in no sense were they void of that poise and balance that depend on a many-sided, harmonious development of man's nature, social, intellectual, physical, spiritual. Profound as was their learning, deeper still was their spirit of faith which was the only motive power of their intensely active careers. For God they labored; for Him alone they lived. Self they set aside completely. This effacement of the ego was with Brother Potamian and Brother Chrysostom as much the result of natural, innate modesty as of the thorough training of their deeply religious Institute. Both men were diplomaed doctors of the best universities, that of London and the Catholic University of America, but Doctor O'Reilly and Doctor Conlan were always shaded from public view by the humble garb of St. John Baptist de la Salle and by the unpretentious sobriquet of Brother Potomian and Brother Chrysostom. Prodigies of learning, marvels of self-effacement, Brother Potamian and Brother Chrysostom command the respect and challenge the strictures of the whole educational world.

Nearly sixty years ago, Brother Potamian, then a pupil of

St. Brigid's School, New York City, had the inestimable privilege of making a mission preached by the renowned Father Hecker and his small young community of Paulists. The deep-seated earnestness and religious enthusiasm of the ardent missionary impressed indelibly the little boy Michael F. O'Reilly. The child from that day forth was fixed in the determination of giving himself entirely to God. His preference was for the order of his teachers at St. Brigid's; accordingly, he sought and was granted admission among the Christian Brothers, where young O'Reilly became Brother Potamian.

After extensive and successful studies in Montreal and Quebec, the youthful religious, Brother Potomian, was transferred to London, where he soon won the highest honors of the English universities, and where he has ever since been known as Doctor O'Reilly. All this was, as it were, only a preparation for his life work in Manhattan College, New York City.

In 1896 Brother Potamian returned to the scenes of his early childhood and was immediately installed as head of the science department of the Christian Brothers' chief seat of learning in the western world. His arrival was most opportune, a veritable godsend for Manhattan College, for that grand old classic college, north of Riverside Park on the Hudson, was about to undergo a drastic and sudden scholastic metamorphosis. Latin and Greek were to be superseded by modern language and science. The old time-honored course that had developed an Archbishop Mundelein, a Bishop Dowling, a Bishop Hayes, three hundred priests, many Supreme Court justices, a John J. Fitzgerald and other Congressmen and lawyers, was, in the first years of Brother Potamian's incumbency at Manhattan, changed to a course calculated to produce many a future Goethals, Edison, and Holland for the material upbuild of the world-wide community.

Twenty years ago, then, at Manhattan, Brother Potamian's outlook was over an untilled field. It was for him to strike the first furrow. His eye was sure; his hand, steady. He was at his intellectual zenith. All his previous life he had been in formation for the task now before him. That he was equal to the situation, results have amply proved. Manhattan College, as an engineering establishment, bids fair to rival its former self when, in ye halcyon days of old, the languages of Athens and Rome constituted the *pièce de résistance* of the college curriculum.

For over half a century was Brother Potamian consecrated body and soul to the cause of Catholic education. In the same cause was his kinsman, Brother Chrysostom, for upward of three decades. Brother Chrysostom's training was American through and through. He was primarily a philosopher; and, like Kant, he believed not in roaming. He was a man of steady habits, attached to his dear "old" Manhattan where he had been educated and which was almost the only scene of his labors as educator. Not so had it been with Brother Potamian. On the Danube, on the Seine, on the Rhine, on the Thames, on the Shannon, on the St. Lawrence, in Gotham, and at the Golden Gate, had Brother Potamian repeatedly charmed student audiences by wealth of illustration and vivacity of presentation. Brother Chrysostom's well-nigh invariable audience was that gathered on the left bank of the Hudson, six miles north of Battery. Brother Chrysostom, however, in his rare sallies abroad, as at the Sisters College, Washington, D. C., was as cordially greeted and highly appreciated as his senior lecturer, Brother Potamian.

Bound by ties of flesh and blood, alike in their choice of a state of life, equally faithful to their religious obligations, both men were, moreover, intellectual giants and miracles of industry. For long periods, day after day and year after year, they held large classes in rapt attention. Resourceful in demonstration, forcefully clear in exposition, they led their delighted disciples up the heights of Parnassus without consciousness of effort. All this was for them a labor of love. Even more joyfully was much of their time given, as religious, directly to God. Yet Brother Potamian and Brother Chrysostom, notwithstanding the incessant demands of the classroom and the chapel, found leisure for the making of books. Both are authors of merit, each in his chosen specialty. Their energy was fully as extraordinary as their acumen. They verily burned the candle at both ends. "What odds," agreed they with the late Monsignor Benson, "so long as the candle gives more light." The double flame, emitted by Brother Potamian and Brother Chrysostom from the spoken word and the written page, did not, however, materially shorten their lives, for one had long since past the golden milestone and the other was fast approaching the Psalmist's limit.

In personal acquirement and in extent and value of achieve-



ment, they are, like the famous Brother Azarias, types of what a great teaching congregation can accomplish. Their order, that of the Brothers of the Christian Schools, ambitions not the priesthood. Teaching is the sole aim of their Institute. The singleness of purpose thus fostered is a decided asset to the educator. It makes for efficiency in instructor and in pupil. Brothers Potamian and Chrysostom gave themselves without reserve or sparing to their students, as Christian Brothers always do, and that oneness of aim accounts, probably more than anything else, for the lifelong attachment that ever exists between Brother and "Old boys." The alumni organizations of the Christian Brothers colleges are marvels of loyalty; and among none of their alumni is the spirit of solidarity more pronounced than among the alumni of Manhattan, the college that has benefited by the best that Brother Potamian and Brother Chrysostom could bestow.

Brother Potamian and Brother Chrysostom have been gathered to their spiritual forbears, Brother Azarias, Brother Justin, Brother Anthony and the rest; but, before answering the last summons, they bequeathed a rich legacy of example and achievement to their pupils, to their order, and to Catholic education.

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## AMERICAN SCHOOLS AND THE FOREIGN CHILD

### I

The doleful plaint that "the old American stock is being numerically submerged" has become quite loud of late. While some have distinctly seen danger ahead from the great influx of immigrants, who, they claim, are not being assimilated, the alarm has been sounded anew from another quarter. Our very public schools are overrun by the ignorant foreigner's children. Katharine Fullerton Gerould<sup>1</sup> bitterly laments that "the public schools are so swamped by foreigners that all the teachers can manage to do is to teach the pupils a little workable English." And to prove her contention, she goes on to unburden herself in this fashion: "It is not only in the great cities that the immigrant population swamps the schoolroom. An educated woman told me not long since, that there was no school in the place where she lived—one of our oldest New England towns—to which she could send her boy. The town could not support a private school for young children; and the public school was out of the question. I had been brought up to believe that public schools in old New England towns were very decent places, and I asked her why. The answer made it clear. Three-fourths of the school-children were Lithuanians, and a decently bred American child could simply learn nothing in their classes. They had to be taught English first of all; they approached even the most elementary subjects very slowly; and—natural corollary—the teachers themselves were virtually illiterate. Therefore she was teaching her boy at home until he could go to a preparatory school. Fortunately, she was capable of doing it. But there are many mothers who cannot ground their children in the language and sciences. A woman who could not would have had to watch her child acquiring a Lithuanian accent and the locutions of the slum." How delightfully inconsistent is her indictment of the foreign child's influence on the public schools may be gathered from an unguarded, yet true admission made by her a little earlier: "An increasing proportion of the sons and daughters of the prosperous (Americans) are positively illiterate at college age. They cannot spell, they cannot express themselves grammatically, and they are inclined to think that

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<sup>1</sup> Atlantic Monthly, October, 1915, p. 451.

it does not matter. *General laxity and the adoption of educational fads which play havoc with real education are largely responsible.*" (Italics mine.)

That right here the author has put her finger on the weakest spot in our public school system, no one acquainted with it would deny. And her own incisive scalpel lays bare the sores with a merciless frankness that would not always be welcome if it originated in other quarters. "Ignorance of what real learning is, and a consequent suspicion of it; materialism and a consequent intellectual laxity; both of these have done destructive work in the colleges. The education of younger children is in like case. We put them into kindergartens where their reasoning powers are ruined; or, if we can afford it, we buy Montessori outfits that were invented for semi-imbeciles in Italian slums; or we send them to outdoor schools and give them prizes for sleeping. . . . We have all demanded a royal road to a thing to which there is no royal road. The expensive schools lead their pupils from kindergarten to nature-study and eurythmics, with basket work and gymnastics thrown in; the public schools follow them as closely as they can. Of real training of the mind there is very little in any school. The rich do not want their children overworked; the poor want a practical result for their children's fantastically long school hours. So domestic science comes in for girls and carpentering for boys. Anything to make it easy on the one hand; anything to make a universal standard possible on the other."

It is surprising, indeed, that one with so keen and penetrating a vision should be so inconsistent as to ascribe to the numerical prevalence and supposed backwardness of the foreign child shortcomings which obviously have another origin and cause.

The indictment of our public schools, lacking by general consent in educational efficiency because they have too often been turned into laboratories for educational experimenters, has been repeatedly made by other than Catholic peñs, which could not be suspected of any bias. There is no need to dwell on it much longer. The filling of immediate, pressing material wants rather than the acquisition of fundamental learning has of late especially been much in the foreground. Pragmatic values were sought for, and critics professed to be disappointed because cultural values were not forthcoming.



That, with its overburdened curriculum, the public school has to some extent been handicapped in its work with foreign children, is plain. The teachers were not acquainted with the child's idiom, and found it a difficult task to awaken rapidly the young intellect by words with an unfamiliar sound and unknown meaning. Besides, the day's program was so crowded with various matters, that none could receive thorough attention. Essentials and accidentals are often put on the same plane, and the result is confusion, when clearness, distinctness and simplicity are prime requisites for success. The psychology of the child mind is better known and made less use of than ever before.

There is another factor in the assimilation of the foreign child to which Miss Gerould has not seen fit to advert. The training of character, the development of the moral side of the child and the fitting it for the responsibilities of free citizenship as it grows to manhood, have been attempted along merely natural lines, and the sanctions of nature only are made to safeguard the accomplishment of duty. As a consequence, the restraints of liberty, so essential to the normal development of a free democracy, are become meaningless to a vast majority of children. Their warped mentality grows unchecked, and their notions of right and duty are further distorted by the untoward social conditions of an environment of which they are often the victims. Even the betterment of their living standards does not satisfy them after they have become enemies of the existing order. Dissatisfaction ripens into revolt. We affect indignation and surprise at every open manifestation of anarchy, and try to make ourselves believe that the fault lies nowise with us or our educational system, but solely with the unbalanced individuals who failed miserably to appreciate and to turn to advantage the splendid opportunities we so graciously offered them. Now assimilation can only take place on the basis of common ideals between the various elements that make up the nation. And although we are supposedly a religious people, yet we give religion no voice in the training of those citizens who tomorrow will have it in their power to shape our national destiny.

To counteract this tendency, which proves a far greater menace to the country than educational fads and overcrowded school curricula, the Religious Education Association has recently come into existence. It should meet with unqualified support and success, if we are not to continue drifting towards the abyss.

## II

If we turn from the public to the Catholic elementary school, the solution of the problem of educating the foreign child, and assimilating it, has been attempted along altogether different lines, and we believe, with better success.

Educational fads have never found favor with Catholic teaching staffs. We have aimed at training the intellect on broad fundamental lines, so as to prepare the child to grapple with the problems of higher education as well as with those of practical life. And with the powerful help of religious sanctions we have aimed at training the will, making it obedient to its own best impulses, but more so to the laws of its Creator. Thus Catholic teaching methods, while aiming at cultural values first, secured practical results of a high character.

In the assimilation of the foreign child the language question has never been a serious drawback with us. It is interesting to recall here that as far back as 1840 Governor Seward declared himself in favor, not only of the support of denominational schools by the state, but also of the policy of providing children of foreign nationalities with teachers who were of the same language and religious belief as their own. He expressed at the same time his conviction that this policy was best adapted to prepare them for their life and responsibilities as American citizens.<sup>2</sup>

It was a view diametrically opposed to that prevailing generally among American-born citizens. But time has completely vindicated the soundness and far-sightedness of General Seward's view. "The state did not, it is true, adopt his plan; but its main provisions had been adopted, even before his time, by the America Catholic hierarchy, and they have been firmly adhered to. The Church has seen to it that children of Catholic immigrants, speaking a foreign language, have been provided with teachers who were of the same faith and could speak the same tongue. And the result has been, unquestionably, such as the great statesman anticipated. The process of assimilation has gone on quietly, smoothly, rapidly. There has been no friction, no reaction. The movement has proceeded along the lines of natural growth. Schools which began with practically all the teaching in a foreign language have become, after one generation

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<sup>2</sup> Burns, *Growth and Development of Catholic School System in United States*, p. 294.

or two at the most, schools in which practically all the teaching is done in English. . . . There could be no clearer evidence of the thoroughness of the work of assimilation effected in the Catholic school than the fact that the German or Polish young man, removed by but two generations—and sometimes by only one—from his immigrant ancestry, has become the strongest advocate of the use of English in his children's schools."<sup>3</sup>

Although this assimilation, constantly going on in our Catholic schools, "is quite an important factor in our national development" (Cardinal Gibbons) the fact is not always admitted among our non-Catholic co-citizens that our schools are at least the equal of any public schools. And it is sometimes difficult to decide whether their opposition springs from a lack of information, or from an unspoken fear of, and a subconscious antipathy toward everything Catholic.

Yet, if our public schools are deteriorating, as Miss Gerould, and many others with her, maintain, our parochial schools are gaining in efficiency year by year. Their Americanism can no longer be questioned by any but wilfully blind bigots. Their graduates have won recognition in public life. They have worked for the upbuilding of the country, and they have died in its service on the battlefield. The English language occupies the principal place in the curriculum because it is rightly recognized as absolutely indispensable.

It is fortunate, indeed, that it is no longer left to Catholics to point out the deficiencies of the public schools. Since they and we strive for ideals, and the education of good American citizens, criticism of their methods and results is never an agreeable task, and comes with better grace from those who by experience have learned to know the product of the public schools.

Constructive work is what our American Catholic schools stand for. In this regard Catholic standards are being more and more vindicated every day. And while the mills of the gods grind slowly, the time is inevitably coming—it has come with a few clear-sighted non-Catholics—when they will be recognized as the only safeguard of the American democracy and its free institutions.

J. B. CULEMANS.

Maline, Ill.

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<sup>3</sup> *Ibid.*, p. 295.



## A NEW CATHOLIC REVIEW

*The Catholic Charities Review*, the official organ of the National Conference of Catholic Charities, made its initial appearance in January under the editorship of Rev. John A. Ryan, D.D., of the Catholic University of America. It is a monthly publication of thirty-two pages, consists of seven departments, and its subscription price is \$1.00 a year.<sup>1</sup> This Review will be welcome everywhere that it is desirable to have the Catholic viewpoint on charitable and social questions made known. Its usefulness will not be limited to charity workers alone, but we dare say will be felt in a special way by the clergy and educators, and all who are interested in the large economic and social questions with which Catholic charitable interests are necessarily involved. For those who have not seen the first numbers of *The Catholic Charities Review* it may be well to point out what is the object and scope of the new publication, its departments and plans.

The object of *The Catholic Charities Review* is to promote and extend Catholic charity in all its activities, aspects and relations. The scope of treatment is represented by the departments of the Review. Under "Editorials" will appear the views of Dr. Ryan on current questions and events, and the February issue offers an excellent example of the timeliness and general interest of these editorials. In that number are treated: "Public Money to Private Institutions;" "The Right to be Well-Born;" "The Minimum Wage Before the Supreme Court;" and "Reform by Coercion." The department of "Principles and Methods" aims to set forth and discuss the doctrines, true and false, and the methods, sound and unsound, that are applicable to charitable and social work. Two excellent articles exemplify this aim: "The Postulates of Sociology," by Rev. H. S. Spalding, S.J., in the January number, and "Asceticism versus Humanitarianism," by Rev. John J. Lynch, S.T.L., in the February number.

The department of "Social Questions" offers discussions in an editorial vein on the various social and industrial conditions, problems, and movements that have bearing, immediate or remote, upon the problems and activities of charity. A glance at the

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<sup>1</sup> Published every month except July and August by the National Conference of Catholic Charities, 120 West 60th St., New York City.

subjects here included for discussion will show how vital and attractive this section promises to be. In January were handled: "The Federal Law for Workmen's Compensation;" "The Federal Child Labor Law;" "The Movement for a Federal Eight-Hour Law;" "The Social Insurance Conference," and in February "Prohibition," and "Labor."

The department of "Societies and Institutions" will present not only brief reports of current activities in these fields, but special articles describing the nature, methods, and achievements of those societies and institutions that have a message of general interest. The St. Vincent de Paul Society will have a department to itself, because, as the editor says, "of its exceptional importance, and of the fact that its official organ, the *Quarterly*, suspended publication in order to give a clear field to the Review." Quite appropriately the January number contains, as the first article of this kind, an account of the National Conference of Catholic Charities, by the Secretary, Rev. William J. Kerby, Ph.D., and an article on the now famous New York Charities Controversy, by V. T. The February number opens up the field of Catholic charitable societies and organizations, whose number in this country alone is legion, and whose experience in charity work should be placed at the disposal of all who would learn without going through the same school. Erasmus once said: "Experience is the school of fools," and certainly in matters of organization its lessons are not sought after by the prudent and wise if instruction can be learned from some other source.

The department "Communications" is intended to give the readers opportunity to express their opinions and to obtain information by means of questions. A question pertinent to our Catholic institutions in the present wave of investigations and supervision is the following: "May Catholics accept the recommendation of the Strong Commission and of the New York State Board of Charities, that even private charitable institutions which do not receive public assistance would be subject to State supervision?" It is judiciously answered by Rev. John O'Grady, Ph.D., Instructor in Economics, Catholic University of America. Finally, under "Book Reviews," it is planned to criticise two or three important publications every month.

The new Review speaks of two distinct needs, namely, readers and writers. We might suggest a third, namely, advertisers, not

in the sense of purchasers of available space for commercial purposes, but friends who will make it known and will bring it a roster of contributors. It is fully deserving of publicity and support. Our Catholic organizations, charitable societies and confraternities of large or limited spheres of action, the clergy and the laity as individuals and those who are interested in Catholic charitable enterprises of any description, should be numbered among its readers and friends.

PATRICK J. McCORMICK.



## THE GRADING OF SCHOOL CHILDREN

The grading of children is a many-sided problem. Take the parish school. We say all the children of the parish should be sent to the parish school; for them the school is provided, it is un-American and un-Catholic to separate rich from poor. That is one theory.

Let us see the case as it stands. God is no respecter of persons. The Church does not recognize class distinctions, "neither bond nor free." Thus in the radical parish school we find the child of the professional man, the lawyer and physician; the child of the wealthy merchant or banker; the child of the tradesman; the child of the Irish or German laborer, and that of the Italian immigrant, not yet grafted on our stock. Now all these children have a different home environment and are subject to different home influences. Socially, their counter-action will be for good and for evil; we must see in what proportion. As the child imitates what it sees at home, and, in turn, imitates what it sees at school, there will be counteracting influences at work. This will be especially so with young children, even though we grant that they will not mingle in the school in companionship.

This child is brought to school in an automobile, daintily dressed, nourished almost to the point of pampering; that one, in the row beyond, has scarcely clothing enough to cover her poor stunted little body; the horror of it—see her creeping to the garbage box at recess and stealthily picking out the remnants of the lunch her schoolmates have cast away. Is this spectacular dramatics? No; we have learned the facts from good authority; it is a sad truth. Between these extremes, come many others easier to deal with from the problematic standpoint. We cannot here deal with the case where the children of the wealthy are placed in certain "select" schools where their companionship and environment harmonizes to all needed extent with their home surroundings, though this is the normal condition, and there is much to be said in its favor, especially for very young children, as, in their case, where imitation is so common, this mixing of the social extremes may not be the very best thing, for undesirable traits may be absorbed, half consciously, and later be difficult to

eradicate; this especially is true where the number is large and proper watchfulness the more difficult. There are also cases where the children of the immigrant class, who constitute the really "poor" of our country, are placed by themselves in special schools where they meet their own type solely—perhaps not altogether to their advantage.

To return, however, to the mixed school; such a school as might be called the public-parish school. How is the theory of imitation to work here?

To all the social discords we find, we have a wonderful unifying and harmonizing element in the Catholic school. There is the religious teacher with her quaint habit, so far removed from the pretty attractiveness of the secular teacher—for the gowning of the teacher is now considered, and rightly so, an important factor in education. Her very garment is a neutralizing agency in its simplicity, neither of the rich, nor the very poor; at the same time, it is symbolical and the children feel, if they do not fathom, its symbolism. Then her religious character; it places her above the rich, and yet she is poorer than the poorest of her pupils. Thus, even externally, is she a unifying and harmonizing power. In her person, she may be a source of imitation to all, as her Master was a model for all men, sought by the wealthy scribe, and the sordid publican, and the proud Pharisee, as well as the simple farm and fisher folk, and, in proportion as she draws near to Christ, her Master and Model, will she be more the model for imitation and inspiration to her children. The religious teacher is a wonderful power; it is well that she feel her power to the full; it is meet that she mould her personality so as to serve as a model to the plastic minds and hearts before her. Therefore, a religious teacher should not scorn the simple means of making her personality attractive to children, never cold and repellant; all this for the glory, not of self, but of Him for whom we labor. Sometimes from the lofty heights of "intention" A.M.D.G., do we neglect the little amenities that make school life sweet and which our secular sisters cultivate so sedulously? Let us hope not.

Nay, there is more in the Catholic school. There are the Catholic ideals, the sacred traditions of our religion, incarnated, as it were, in the saints whose images adorn the walls of the classrooms, whose story is made familiar to the children, day by day. There are the Angels, and the Queen of Angels is there among her

lights and flowers. And above all, there is The Saint of Saints, Our Divine Model, Our Blessed Savior, with His Great Open Heart, big enough to hold rich and poor, men of every tribe and race; or more attractive still in His Crucified Form, as He gives His Life for All and each.

Here it is that our Catholic School has a wonderful advantage of which it behooves us to make every use. Here is imitation from the ethical and moral standpoint. And if we could get away from the consequences of Original Sin, the conditions would be ideal. In this spiritual world, all children are equal, and in the Heavenly Commonwealth the lowest and the highest social grades rank side by side. But only in Heaven will we have pure socialism. There have been saints in all stages of life, from the beggar to the crowned king. From all this, wonderful results can be theoretically drawn, and many practical lessons inculcated, so fruit may be gathered even among the children, in lessons of charity, kindness, obedience, unselfishness, gratitude, so beautiful and alas so rare, simplicity, content, humility and even the vanishing virtue—poverty.

Every one will grant that this is true and that religion is the only possible solution of the difficulty of mixed social grades.

But to come to another phase. There are many advantages from a mixture of children after a certain age. A checker-board school, socially or mentally, would be a nightmare. Home surroundings, parental culture, as well as racial characteristics, are all to be considered here. The rich are by no means the brightest; nor are the poor the slowest. It is often the contrary, for a moderate, not intense, struggle for existence often sharpens the faculties, and, again, such as are born with the traditional "silver spoon" have often more use for the spoon than for anything other. There is a certain inertness about such children that makes them very difficult to stir, nigh impossible to develop. This is especially true when the silver of the spoon is very *new*. These "new-rich" are the least keen minded, (at least as far as the feminine mind is concerned) they have no traditions and they do not feel the obligation of making any; their inheritance has a mental deficit and they cannot make it up. To segregate such would be the worst of pedagogical crimes. If we mix them with the cultured-born and the striving poor, they will get sort of impetus, if they are to get it at all. They may imitate with profit, though it will be less



imitation than impetus. In mixing, too, the poorer children are to be considered; desire for the unattainable *material* is sometimes waked in a child less favored with worldly prosperity, and consequent discontent with home life, and this may have disastrous results on the moral life. Much of it is a question of the individual.

In grading children, however, we have to consider all these things for, apart from the teacher and the curriculum, the individual pupil will be a source of imitation to the individual pupil, and as each pupil is a product of his race and environment, as well as his personal characteristics, all these elements will count for good, or the contrary.

The conventional process would be theoretical. Place pole opposite to pole, and so charge the whole process with dynamic force; let child act on child; the sluggish be stirred by the energetic, the cultured re-act on the uncultured; the practical temperament act on the imaginative and vice-versa. This sounds "good." It is not such an easy thing to reduce it to practice. We are all very skillful at making theories; we build up a splendid structure of ought-to-be's and eagerly begin to float our product on the pedagogical market, only to find it to be an "I. W. W."—it won't work. The defective ones would get all the good out of the process, and the question rises would not the others be affected for the worse. It is true that it is the teacher's business to prevent this. Yes, it is the teacher's business to move mountains, but most teachers find that they have to do, as did Mohammed.

Of course every one will recognize that children who are hampered by a mental, moral or, at times, a physical defect must be, to some extent, segregated as they require special care and training; but for the normal child, nature does much, and there is no need of running the psychological theory to a fad. We have had a good many psychological theories of late and much speculation about methods of teaching; we certainly have much better teachers, or better equipped teachers, than we had fifty or even twenty-five years ago—and the pupils the products of the well-trained teacher's teaching. The least said about them the better. It is not the teacher's fault. But it is somebody's. Who's? "Nescio."

The thirst for excitement so characteristic of our age, the disintegration of the home, the lessening of parental discipline and control, has certainly had its evil consequences on the school.

Though we have splendid theories and better methods of imparting knowledge, though we have made the narrow and thorny road to knowledge "a primrose path," we cannot say we have succeeded in making, on the whole, better students.

The wooden method of grading children according to actual mental content or according to their grasp of a certain number of elementary subjects is not the best, though it is the conventional one. All those who "know" this much, First Grade; all those who *know* that much, Second Grade, etc. To revolutionize the system would require heroism, money, and tact. It would also require more teachers and adaptable teachers; it is thus a possibility, but not a probability. Much has been said in favor of the work done by the ungraded school; as much might be said against it, very much more might be said against it. And yet a *real* teacher in an ungraded school has accomplished miracles. But that is the question of the personal equation. On the whole, our ungraded schools are a pedagogical offense. The fact that a young woman is always given an ungraded school as her maiden effort, and rewarded with a graded section later on is highly suggestive. Any one ought to be able to manage a grade. It would require a genius to do justice to an ungraded school. Eight grades, twenty or fifteen pupils, is not an uncommon state of affairs. And this work is entrusted to one of what Dr. Gayley styles "mobile maidens meditating matrimony." Of course there is no question of ungraded parish schools. But the problem of one teacher for two grades is a phase of the difficulty. The general principle, of course, will be that children should be placed in the condition and surroundings best adapted for the development of their individual faculties, and such as will give play to their imitative powers under the best models or the models proper for them. This would require some knowledge of the individual children, their home environment, natural tendencies, etc., that the needed reactions might take place. One grade might be established as a sort of "experiment station" and the sections branch therefrom. In this way, after proper test, the needed psychological distinctions might be made and the proper complements effected.

Originality takes its rise in imitation; few of us are creators; most of us model our ideas on the suggestions imbibed from others. The focusing power of human thought is a wondrous thing. We

make ourselves through others. We develop what is in us by seeing what is in others. Thus, if we wish to teach children the art of painting, we set before them copies of great painters, not that we ever expect them to reach their level, or even that we hope they will aspire thereto, but, technically, to create atmosphere, to give impetus. So also for music, we call to them the greatest living artists, on the wings of whose genius they may be lifted to levels above themselves. And we bring to them the best in literature. For these *higher* types to be helpful, on the whole, there must be in the individual some natural talent. This talent or tendency will seize upon the work of the artist and, in endeavoring to imitate it, will form itself. To *insist* on models too far above the reach of the child would but discourage. We must not make this mistake. To develop originality in the young by imitation, we must give them what they can copy at a near range. Although the work of a companion student may be inferior to that of Stevenson, Emerson, or Dickens, a very good theme written by this companion will do more to stir the ambition, and excite the imitative powers of a pupil than the most elevated or vivid passages from the classics. I had once an occasion to observe a psychological error in my own method to my future profit. In the letter-writing division I had endeavored to improve the "style" of a class by reading them *model* letters from Steele, Lamb and Coleridge, and I thought I had done a good deed. To my benefit, and my chagrin, I read a few days after in a letter written by one of my class to her sister, a former student, "Sister ——— wants us to improve our style in letter writing and she read us the other day some letters of Richard Steele, Charles Lamb and other schoolboys." That was as keen a bit of criticism as I ever wish to get under. I took the hint and put away my "Letters."

Perhaps no more picturesque version of originality evolving from imitation can be found than in that beautiful picture which Wordsworth draws of the child in his wondrous Ode.

"See at his feet some little plan or chart  
Some fragment from his dream of human life.  
A mourning or a festival  
A wedding or a funeral  
And this hath now his heart  
And unto this he shapes his song."



Even when the purely imitative stage is passed, the strong tendency to imitation does not die within us; it is the germ of aspiration, the source of inspiration. As each human eye has a different horizon, so the *self* element enters each human phase of thought and action, and with the *self* element comes originality. Even the greatest artists have been imitators. Even the greatest poets were plagiarists in the sense that they borrowed; but they borrowed as genius borrows; they made their own what they took from *others*, and so their work can be said to be really original, creative. This, in a limited degree, may be said of every human mind. It would be impossible, or nearly so, for our mental being to develop, save by contact and comparison with other intellects, hence imitation. By this contact and comparison, we make, we become makers, in degree; the moulding power is wholly ours the material in part, at least is taken from others.

A SISTER OF NOTRE DAME.

Notre Dame,  
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## THE CULTIVATION AND SUPPRESSION OF INSTINCTS

The instincts are energies acquired by prehistoric individuals, bequeathed to the race in general, and again bequeathed by the race to each individual, from generation to generation. They continually undergo phases of improvement, but their nature and origin is ever the same. Their existence is of benefit to the race and to the individual, but of greater value to the latter.

The new-born infant possesses among others, three very important instinctive activities without which prolongation of life would be impossible; these are the instinct of hunger, the instinct of thirst, and the instinct of gasping for breath, plus the instinctive desires of gratifying these impulses. "Self-preservation is the first law of nature," and it is by means of these fundamental energies that the infant can obey this law.

The plasticity of the instincts permits of adaptation, of improvement and, where necessary, of eradication of those instincts no longer of value. Were it not so they would prove a hindrance rather than a help, but, as it is, they lift a burden of care from mankind; much that would have to be acquired through painful exertions by each individual over and over again each moment of life—because of the different situations arising every instant of life—is spared because of this inheritance which makes possible adjustment to environment with but little effort. And that not alone as performed by the ancestors, but as it is best to do now; for the original instincts are as capable of metamorphoses as a butterfly, and suffer no more in the change from stage to stage than that insect does.

O'Shea says, "The essential quality of instinct is that it gives the individual, without having to learn it, the ability to react to given situations as his ancestors have done and have found helpful." And Baldwin writes, "Instincts are native energies that adjust individuals to environments. They lead to specific ends, and are the regulating impulses. They guide the individual to do the best for himself and for his kind." These truths speak for themselves; it is quite beyond comprehension how the race could have advanced, if each individual had had to learn anew each and every reaction necessary to the adaptation to surroundings arising from daily situations. So it appears really as a never-

ending circle; the individual receives the greater profit from the instincts, but through the advantages they offer to him, the race receives its share of reflected glory" and benefit because it is in the power of each individual to raise the standard of his generation and to make "civilization all the better for his having lived in the world."

Dutton has summed up the value of a good school to civilization in these words, "The fundamental virtues of civil society—regularity, punctuality, silence, obedience, industry, truthfulness and justice—are developed and impressed in a good school as nowhere else. Here the child learns to be regular in attendance, punctual in the beginning and ending of every duty, silent when others should speak, obedient to the rightfully constituted authority, industrious in the discharge of the duty lying next, truthful in the scope and the details of whatever he undertakes to tell, and scrupulously just in allowing others what of right belongs to them."

As he calls these the fundamental virtues, so we may call them the important desirable qualities in the character of mankind. More cannot be—and more is not—expected of school or teacher than to fashion noble men and noble women of the children in charge, by the training of the instincts, by the proper character building. Now, the first step in striving to attain this ideal lies not in the curriculum; not in the advantages the school offers in the line of modern improvements, nor in any of the distinctions usually made in the favor of schools, although these have their proper influence on character; but rather does it lie in the teacher and her method of conquering the undesirable instincts and of encouraging the useful activities. These energies, good and bad, spring up unreservedly in childhood; for every child, rich or poor, bright or dull, wicked or noble, has inherited instinctive passions and emotions, some more, others less pronounced. But all in some degree, for these are characteristics of human nature and their control, subjection, improvement or encouragement must be attained in youth. The child is not to blame for his wicked instincts any more than he is to be credited for his good instincts, but if he is not taught the power to control them, they will master him for his entire life.

Envy, jealousy, selfishness, obstinacy, disobedience, laziness, pride and all the host of human frailties "freed from their bond-



age by Pandora's curiosity," are designated bad instincts because they demean and lower the noble spirit of man. No hard and fast rules can be laid down for the delicate and difficult task of suppressing the ignoble characteristics, but many eminent educators have demonstrated some very efficient methods. I will give a few, in which will also be found mention of how to encourage the noble instincts.

Ladd, a recognized authority on the philosophy of conduct, holds that the bad instincts need never be eradicated; as his reason for this opinion he cites the theory that the wicked passions, when cultivated, develop into the nobler sentiments. Thus, he gives an illustration: anger, a bad instinct, can be molded into the sentiment of justice and fairness; indeed, he goes so far as to say, "justice without the passion of anger, would be a nerveless thing!" In some respects this is true, and I think we understand his point; but too often this passion of anger blinds all sense of justice, and leads back to the old law, of "an eye for an eye and a tooth for a tooth," which Christ denounced so emphatically. Eradication, in its strictest sense, may not be necessary—and besides it is very difficult of attainment—but suppression of the bad instincts is certainly the first law of good character building. As effective means of overcoming the undesirable, ruling emotions, he gives two rules; the first, "indulge or repress the bodily expression that accompanies these instincts;" the second, substitute an ennobling interest for the vicious one which gave rise to the hateful instinct." The first he explains through this example—the child, who is prone to fits of rage, will lie on the floor and kick, beat with his fists and scream while in one of these spells; the bodily expression prolongs the duration of its anger and thus strengthens the instinct. If this child could be made to lie perfectly still in a relaxed position, he proclaims, the fit of anger would be weakened because of lack of bodily expression, and it could thereby be gradually overcome and suppressed. We hear so often the phrase, when a child performs these actions, "that is the way it gets it all out of its system," as though such a remedy could ever cure fits of temper! The phrase should rather run, "that's the way it gets it *well* into its system." The second of his rules he upholds because, "the positive direction of the mind to something equally as interesting as the overpowering emotion, gives scope to the teacher in this form of control. It involves

eliciting and fixing the purposes upon ideals—of knowledge, conduct, art, social conditions, etc.”

Gesell suggests the importance of proper surroundings as a cure of the bad characteristics and an uplifting of the good. He says, “Children are deeply sensitive to their surroundings, and may absorb disorder and irritability from the teacher and the general atmosphere of the room in which they work.” The environment in which the child is situated day after day has a great effect on its disposition, which is certain to be felt in future years. He further states that positive direction is necessary to lead the instincts into proper channels and that none should be without guidance.

Ruediger points out the close relationship of all activity with instincts. “Activity is an inherent phenomenon of life; it is not without law, taking place in a chaotic and unorganized fashion, but is prompted and directed by instincts and capacities which manifest themselves as impulses to feel and to act in definite directions. Among the instinctive powers that enter into the activity of the school may be mentioned the exercises of the senses, desire for activity, sympathy, fairness, sociability, friendship, love of animals and moving things, desire to be noticed, emulation, fear, pugnacity, ownership, imitation, constructiveness, destructiveness, love of beauty, the desire to know and the capacity to understand. These instincts and capacities are of concern to us in education because they manifest themselves as interests.” He declares that “the instincts are the life of man that is guided by means of knowledge and intelligence.” Consequently it must follow, that the right knowledge should be given that will result in the proper intelligence for guiding the instincts; and in this he lays pronounced stress upon the necessity of arousing interest in all noble aims and ideals.

Baldwin gives three very valuable rules, which are practical and cover the field of every-day experiences in the schoolroom. The first is one little recognized and daily disregarded: “Call not forth the bad instincts.” Does this mean that we shall handle the children with “kid gloves” and beware of crossing their wills by our corrections? No, far from it! But let us consider what this involves. The duties of teaching are so numerous, and the teacher must be so constantly on guard to detect and correct faults, that she is very apt to become overzealous in fault-



finding and to count each and every trifling, thoughtless misdeed as a deliberately-planned, malicious act. For example; John has, perhaps unconsciously, perhaps wilfully, proved especially trying to teacher's patience, and although the class has not observed any disorder, she is finally so "worked up" that she "feels it her duty" to "make an example of John" that all future like disturbances to her peace of mind, shall cease; and so she calls him to the front of the room and publicly belittles him with what she considers a fitting rebuke. (Which, under such conditions, is certain to be some sarcastic remark that makes the boy an object of ridicule!) The sense of correction she would bring about is completely lost; she has but been the cause of arousing the boy's temper and ill-humor at making him the laughing-stock of his companions, a situation no normal child can bear to endure. This is "calling forth a bad instinct." She would have been far wiser had she curbed her own irritability and quietly spoken to the boy; or perhaps the trouble lay in the fact that he had nothing with which to busy himself; perhaps he did not understand how to prepare his lesson; at any rate, the case should have been carefully looked into that the proper method might have been adopted and the instincts of obedience and diligence aroused. Teachers should keep in mind that they have—"unceasing and large demands upon their patience—with themselves and with their pupils—the former, often times, still more than the latter."

The second rule advocated by Baldwin is: "Repress all bad instincts as soon as detected." The repressions gradually result in entire suppression. Malice, envy, jealousy, etc., if stifled directly, are soon vanquished. In order to succeed in repressing them, the kindly sentiments must be cherished; the teacher should read, tell, uphold, praise the noble characteristics of noble men and women. This rule is identical with the second rule of Ladd's, inasmuch as they involve the same principle.

The third of Baldwin's set of rules is, "Restrain all undesirable instincts before they become acts." The wicked emotions are not content with remaining mere thoughts nor with verbal expression, but they must quickly reveal themselves through actions. This is very evident, for the angry child strikes the cause of its anger; the envious child destroys the object of its envy, if it cannot possess it; the revengeful child uses the first means that presents itself in order to "get even;" and so on through the



entire list of bad instincts. "Every restraint is a victory" and tends to weaken the wicked emotions; because lack of expression results in lack of impression.

All of the authorities agree on this point, that self-control is absolutely necessary. They insist the child must be taught self-control from earliest years. And concerning this, every teacher must remember that "she who would teach self-control must possess this inestimable quality herself." She must practice it daily; she must show by her example the value of this power of will over the emotions. "The molding influence of a good teacher upon the character of her pupils, is beyond computation!" This may be a platitude, but its truth is testified to daily.

Exhortation, or more plainly, scolding seldom brings about the desired results; fault-finding is not conducive to good effects; coaxing is a lax, weak remedy; rewards are positively out of the question; how shall the problem of extinguishing the evil, burning instincts—and of inflaming the noble sensations into purer fire, be solved? From the foregoing ideas of educators, I have drawn the following conclusions.

First, that a careful study of each disposition must be made in order to find the weakest points and to search for the noblest characteristics of each child, that a knowledge may be gained how to overcome the proneness to the evil and how to strengthen the desire for nobility in each individual.

Second, that ideals must ever be presented to children—not those beyond the comprehension of the child mind, but the ideals of childhood, which are so innocent, so beautiful, so true; ideals that, if lived up to by "grown-ups," would make a different world of this old globe of ours.

Third, that the good qualities must be cherished in the school-room; and it seems to me that cheerfulness is one of the most prominent for working wonders with the pupils. Cheerfulness, that old-fashioned, lovable virtue which can transform the most dreary disposition into one of the brightest the sun ever shone upon; which lightens the heaviest burdens of mankind; cheerfulness, that beautiful emotion, which none can resist, which warms the hearts of young and old, which is God's most certain mark of favor to him who practices and scatters its sunbeams abroad! Think back upon the teachers you yourself have had and which one has left the most favorable impressions? Is it not that one

who tempered her knowledge and justice with a cheerfulness that won you in spite of yourself? She permitted no laxness in lesson or duty, but her bright, sunny nature made every task seem lighter, made every act of obedience seem easier, and your school-days with her passed all too quickly! But cheerfulness is not all; companionship, sympathy, truthfulness, fairness, justice, must be cherished, too, if these virtues are to become "part and parcel" of the children's characters.

Fourth, that some good rules for suppressing the undesirable instincts should be adopted, such as Baldwin suggests, for instance. But it must be borne in mind that no rules cover all cases and that circumstances alter cases, and so there is always left a time when special rules must be made to fit special occasions. This gives the teacher an opportunity for devising and testing different methods; therefore it is always best to be prepared by a previous study of the best authorities, that the best or "right thing may be done at the right time." Judiciously praise—not flatter, please—every noble deed or sentiment, and give a motive for overcoming the bad instincts. Ingrain the good instincts and discourage the wicked from the earliest year of school, that your pupils may grow up a credit to religion, to civilization, to the school and to *you*. Then Dutton's summary quoted at the beginning of this paper will apply to your school, and your scholars will have the fundamental virtues which he considers the foundation of civil society!

Fort Wayne, Indiana.

SR. M. THERESE,  
P. H. J. C.

## CURRENT EVENTS

### INDUSTRIAL EDUCATION CONVENTION

The Tenth Annual Convention of the National Society for the Promotion of Industrial Education, held at Indianapolis, February 21-24, dealt with some of the weightiest problems in the field of American education. From the published program it may be seen that educators of national prominence, representatives of organized labor and the manufacturing interests of the country participated in the proceedings. The convention program includes reports on the findings and recommendations of the Committees appointed to conduct the Indiana State Surveys on Vocational Education. The following are some of the important papers and discussions:

Thursday, February 22

I. Need for the Indiana Surveys—W. F. Book, State Director of Vocational Work for Indiana. II. How the Indiana Surveys Were Made. III. Symposium of the Findings and Recommendations of the Indiana Surveys.

(1) Occupational Analyses and Courses of Study for Day, Part-time, and Evening Vocational Schools—Charles H. Winslow, Director, Indiana Vocational Surveys. (2) Trade and Educational Agreements—C. A. Prosser, Director, Dunwoody Industrial Institute, Minneapolis, Minn. (3) Department Store Analyses and Day, Part-time, and Evening Training Courses in Salesmanship—Lucinda W. Prince, Director, Department of Education, National Retail Dry Goods Association. (4) A Study of the Workers in the Home and Courses of Training for Home-making—Mary Schenck Woolman, Specialist in Industrial Education for Girls, Boston, Mass. (5) Trade and Industrial Work for Girls and Women—Adelaide Steele Baylor, Special Agent, State Board of Education to Supervise Domestic Science. (6) Significance of Indianapolis Survey to the Metal Trades Industry.

Among the special problems suggested by the Indiana Surveys, the following were treated:

(1) Vocational Education and the Permit Worker—W. A. Hacker, Director School Attendance, Indianapolis. (2) Vocational Education and a Reconstructed Apprenticeship—Frank Duffy, General Secretary, United Brotherhood of Carpenters and Joiners of



America. (3) Vocational Education and the Negro—G. L. Hays, Supervising Principal, Indianapolis. (4) Vocational Education and the Public Library—Miss McCullough, Librarian, Public Library, Evansville, Ind. (5) Vocational Education and the Coordinator in Industry—Charles H. Winslow, Special Agent in Charge of Vocational Research. (6) Vocational Education and Extension Work—John A. Lapp, Bureau of Legislative Information, Indianapolis.

### Friday, February 23

(1) The Permanency of Women in Industry—M. Edith Campbell, Director, Schmidlapp Bureau for Girls and Women, Cincinnati, Ohio. (2) The Two-fold Problem of Training Girls—Mrs. Eva W. White, Director of the Extended Use of Public Schools, Boston, Mass. (3) Certain Constructive Proposals Relative to the Education of Minors from 14 to 17 Years of Age—Dr. David Snedden, Teachers College, Columbia University.

*The Section on Trade and Technical Schools discussed:*

(1) What Definite Ability May the Employer Properly Expect the Trade School Graduate to Possess? (2) Experiments in the Scientific Management of Educational Values in Trade and Technical Schools.

*Section on Evening Schools.*—I. What Organization and Arrangements are Necessary for the Establishment of Trade Extension Courses? (a) As to Student: the Apprentice, the Journeyman, Other Students—Arthur S. Hurrell, Director Vocational Education, Indianapolis. (b) As to the Course of Study: Shop Courses; Courses in Drawing, Mathematics, Science, etc; Length of Courses; Attendance Requirements; Periods per Week; System of Registration; Certificates—H. W. Kavel, Principal, Dunwoody Industrial School, Minneapolis.

II. Are Evening Trade Extension Courses Possible in the Small Town?—Millard B. King, Director Industrial Education, State Department of Public Instruction, Pennsylvania.

III. Sources of Teachers for Evening Trade Extension Courses—Wilson H. Henderson, University of Wisconsin.

*Section on Continuation and General Part-time Schools.*—(1) Is It Possible to Give Trade Preparatory Work in the Continuation Schools?—R. O. Small, Deputy Commissioner for Vocational Education, Massachusetts. (2) The Significance of a State-wide

Continuation School Law—Lewis H. Carris, Assistant Commissioner of Education, Trenton, N. J. (3) The "Testing Out" Classes of the Manhattan Trade School for Girls—Florence M. Marshall, Principal, Manhattan Trade School for Girls, New York City.

*Section on Industrial and Vocational Schools.*—In this section were considered: (1) The Small Community Need for an Industrial School; (2) Industrial School Shop Methods; (3) Efficiency Factors in Trade Instruction; (4) What Relations Is It Practical to Establish Between Academic Work and Shop Experience in Industrial Schools?

*Section on Training of Teachers.*—In this section discussion was upon: (1) Types of Organization for Training Teachers; (2) Professional Improvement of Teachers in Trade Industrial Pre-vocational and Part-time Schools; (3) How to Keep Shop Instructors in Touch with the Trade Conditions and developments.

Saturday, February 24

(1) The Senior High School and Vocational Education—Frank V. Thompson, Assistant Superintendent of Schools, Boston, Mass.; Milo H. Stuart, Principal, Indianapolis Industrial Institute. (2) The Junior High School and Pre-vocational Education—J. T. Giles, Superintendent of Schools, Richmond, Ind.; Dr. David Snedden, Teachers College, Columbia University; Herbert S. Weet, Superintendent of Schools, Rochester, N. Y. (3) How Shall a State Legislate for Vocational Education in the Light of Indiana's Experience and What is the Bearing of Such Legislation on National Child-Labor and Vocational Education Laws?—John A. Lapp, Director, Bureau of Legislative Information, Indianapolis. (4) Special Problems on Vocational Training for Women and Girls.

#### PRIESTS PROTEST AGAINST INFANT HYGIENE

According to press reports the priests of St. Mary's Church, Pawtucket, R. I., have publicly protested against the teaching of Infant Hygiene in the sixth grade of the public schools of that city. Parents were advised from the pulpit to notify the teachers in these grades that their children were to be excused from attendance at lessons in the course. The following letter, which appeared in the *Pawtucket Times*, represents their attitude toward the course in "Keep the Baby Well," and its sponsors in the public school system.

"To the Editor of *Times*:

"Sir—The priests of St. Mary's parish hasten to avail themselves of the opportunity to publicly thank F. O. Draper, the school superintendent, for his very generous kindness in so graciously giving public expression to his willingness to instruct them on the aims and methods of the new course of infant hygiene. But, while not absolutely refusing his proffered enlightenment, they feel that they owe it to themselves to state that they took good pains, before taking up the matter publicly, to become thoroughly instructed in everything pertaining to it.

"No; they have not 'misunderstood.' The sad and deplorable thing, they feel sure, in the eyes of the superintendent, is that they have understood only too well. For it is perfectly clear to anyone who has given even only slight attention to the progress of school affairs in Pawtucket, that the great aim and effort of the school executive department is to keep the public from understanding or learning anything about the aims and purposes of its activities. Its method might be best described as the 'gum shoe method.' Educational experiments of one kind or another, mere fads or faddists, are slyly and cautiously introduced here and there, maintained more or less darkly for some time, and then, little by little, given a regular curriculum status. The process is now actually in progress regarding a new development of the physical course.

"Mr. Draper knows what is meant. 'Verbum sap.' It was the method followed in regard to infant hygiene. Cautiously introduced, by outside influence, into last summer's summer schools, it was allowed, little by little, to trickle into the day schools, till now the time was deemed ripe for the regular introduction. Hence, Mr. Draper's statement that the course has been in vogue for some time without slightest opposition. Hence, also, his pretended surprise that there should be opposition now, and his protest that the opposition must have arisen from failure to properly understand the matter.

"A cardinal fault in our school superintendent is a seeming lack of definite educational policy of his own. As a consequence he leaves himself open to the whims and will of the first organization that can reach him. So his practise in managing our schools seems to be dictated now by one, now by another, organization, usually a woman's organization, of some influence. Fliedner Hall, the



Pawtucket Woman's Club, the Mother's League vie with one another in directing the various educational endeavors. And poor Mr. Draper tries to please them all. He really is to be commiserated with. His position is somewhat akin to that of the chameleon about whom this story is told:

"This chameleon, as we know, takes its color from the color of the spot upon which it is placed. When placed on blue this chameleon turned blue, when placed on red, it turned red; when placed on yellow, it turned yellow. Finally it was placed on plaid and it burst itself trying to make good.

"Things would not have reached the pass to which they have come were it not for the fact that the superintendent has behind him a school committee which, owing to long continued tenure of office and strong political affiliations and entrenchments, has come to feel itself entirely irresponsible to public opinion or public requirements. Hence our Infant Hygiene.

"Let it be clearly understood that one of the main purposes of the course, as directly stated by its sponsor, a Mrs. Ira D. Hasbrouck, of Washington, R. I., of the Little Mother's League, is to have the children of the sixth grade (age 10 to 12) become the means of teaching their own mothers. Teachers of the sixth grade, not one of them a mother, first instruct the little ones as to best manner of bathing, dressing and caring for the baby; then the children, so instructed, are to go home and show their mothers how to do it. It's a wise mother that is to be instructed in infant care by a child of ten.

"The children of the class are known as 'little mothers.' The main feature of the equipment is a doll. This doll is to be brought from one school to another by two of the boys of the grade, there not being a doll for every school. Some one has termed these boys as the 'little fathers.' One may easily form a mental picture of the 'little fathers' going from the Grove Street school to the Prospect street, one tenderly bearing the doll, the other wheeling the little baby carriage.

"What boy would not prefer such a course to staying in the schoolroom studying one or other of the three R's. May we not hope in the near future to see these two dear little fathers preceded by one or two boy scouts as guard of honor for the baby?

"Respectfully,

"THE PRIESTS OF ST. MARY'S."

## TRINITY COLLEGE NEWS

Recently the finished portion of the magnificent new gymnasium was officially opened and blessed. The building, 143 feet long by 55 feet wide, is constructed of Port Deposit granite with Indiana limestone trimmings, contains the swimming pool, 50 by 20 feet, with a graduated depth of  $7\frac{1}{2}$  to  $4\frac{1}{2}$  feet, finished in white enamel brick; a solarium; manicuring parlor; shower-baths; etc. The gymnasium is the gift of the alumnae of Trinity College.

A concert for the benefit of the Anna Hanson Dorsey Scholarships brought a large audience to the college auditorium to listen to a fine programme rendered by Miss Mabel C. Latimer, soprano; Mrs. William T. Reed, contralto; Mr. Louis Thompson, tenor; Mr. William Madigan, bass; and Mr. Anton Kaspar, violinist. Mrs. Mary B. Hays and Mr. Claude Robeson were accompanists.

Mid-year examinations gave prominence to the last week of January and the first of February. The scholastic ordeal was followed by the spiritual exercise of the annual retreat, under the leadership of a master in the art, the Rev. Josephy Daley, S.J.

## TWO DISTINGUISHED EDUCATORS

Within the same week the Brothers of the Christian Schools were deprived by death of the services of two of their best known educators in the United States. Brother Potamian and Chrysostom, both of Manhattan College, New York City, were on January 20 and January 23, respectively, called to their reward. The former, Michael F. O'Reilly, was born in County Cavan, Ireland, September 29, 1847, and came to this country as a boy. He was educated at St. Bridget's School, New York City, then in charge of the Christian Brothers, and made his religious preparation in the Junior Novitiate, Montreal.

Brother Potamian taught in Montreal and Quebec in the early sixties and as a young teacher attracted notice for his proficiency in natural science and modern languages. In 1870 he was transferred to St. Joseph's College, London, which was the scene for twenty-six years of his fruitful labors. During his early years in London he pursued courses in the University of London, taking eventually the degree, Doctor of Science. His achievements were noticeable also as an administrator. In 1880 he erected a new college building at a cost of \$500,000, and during his office as president the college won many distinctions. Brother Potamian,



on several occasions, was the representative of the English government at scientific congresses and international exhibitions.

Since 1896 Brother Potamian has been associated with Manhattan College, chiefly in the department of natural science and engineering. It has been truly said that the present high standing of the scientific courses of the college is the result of his organization and direction. His influence extended, however, beyond the college walls. Brother Potamian was a frequent contributor to scientific journals and current periodicals. In book form he published "Theory of Electrical Measurements," "Bibliography of the Latimer Clark Collection of Books and Pamphlets Relating to Electricity and Magnetism," and "The Makers of Electricity," the latter in collaboration with Dr. James J. Walsh. He, also, frequently appeared on the lecture platform in summer schools and extension courses.

Brother Potamian's funeral which took place from the Church of the Annunciation was largely attended by former students, members of the Alumni of Manhattan College, representatives of religious orders and the secular clergy, the large and distinguished presence attesting to the high esteem in which he was held and the wide sympathy for the Brothers in their great loss.

Brother Chrysostom, whose last year of earthly life had been spent on account of ill health in St. Joseph's Normal College, Ammendale, Md., died at the Mercy Hospital, Baltimore. He, too, had long been identified with Manhattan College. A native of New Haven, Conn., Brother Chrysostom (Joseph J. Conlan) was born in April, 1863. He studied in the public grammar and high schools of New Haven and also at Manhattan College where he graduated in 1881. Two years later he entered the community of Christian Brothers and while he taught for some years in Buffalo, N. Y., he has since 1888 been on the staff of Manhattan as professor of philosophy and psychology. He attended the Catholic University of America for graduate work in education and psychology and in 1915 obtained the degree of Doctor of Philosophy, his dissertation being "The Pedagogical Value of the Virtue of Faith as Developed in the Religious Novitiate." In that same year he conducted a course of thirty lectures at the Summer School of the Catholic University.

Brother Chrysostom was a regular contributor to Catholic periodicals and to the philosophical reviews. He produced "An



Elementary Course in Christian Philosophy," and "An Exposition of Christian Doctrine," in three volumes, works that were representative of the man in that he labored to make the road to wisdom attractive and inviting to Christian youth, and ever sought for the opportunity to expound the teaching of the Master. Like that of his associate, Brother Potamian, his memory will live long in Manhattan and will be often recalled for its lesson in humility and holiness along with devotion to learning.

#### AN UNEXPECTED RECOIL

The unexpected apparently has happened to the zealots who recently made the accusation that two Catholic schools in Savannah were receiving state aid "in violation of the policy of our government in regard to the use of state funds for denominational schools." In the investigation that has followed at the direction of the attorney general it has been disclosed that at least fifteen schools under Methodist, Baptist and other Protestant auspices were receiving state aid. Not only have they received aid for the maintenance of the schools, but their school buildings in some cases have been erected and their grounds purchased with state funds.

The attorney general ruled that the funds could not legally be held from the Catholic schools because of an agreement dating back to 1877, although he believed the arrangement in violation of the policy of the government. According to press reports, the superintendent thereupon sent notice that he would withdraw state aid from all denominational schools.

#### PRESIDENT WILSON ON THE COMMUNITY FORUM

The schoolhouse as the community forum was President Wilson's topic at the Park View School, Washington, on Lincoln's Birthday, February 12. The Park View School is known as the first schoolhouse in the city of Washington designed and constructed for use as a community center. This school was also the first in Washington to be used for a community Thanksgiving celebration.

The movement for increasing the use of public schoolhouses as community centers and forums of citizenship has been endorsed by Ex-Presidents Roosevelt and Taft, and has repeatedly received President Wilson's enthusiastic support. In 1911, when he was Governor of New Jersey, he gave the opening address at the First National Conference on Community Center Develop-

ment held at Madison, Wisconsin. On that occasion he said: "It is necessary that a simple means be found by which, by an interchange of points of view, we may get together; for the whole process of modern politics, the whole process of modern life is a process in which we must exclude misunderstandings, exclude hostilities, bring all men into common council and so discover what is the common interest. This is the problem of modern life." Pointing to the opportunity which the common schoolhouses offer to answer this common need, the President said, "They are public buildings. They are conveniently distributed. They belong to the communities. They furnish ideal places in which to assemble and discuss public affairs. They are just what we need."

According to Maj. J. B. Merwin, of Middlebury, Conn., President Lincoln addressed a community gathering in a Washington public schoolhouse during his administration. So far as the records of the Washington Board of Education show, no President since Lincoln has appeared under precisely these friendly, characteristically American, neighborhood auspices.

#### SCHOOL LAWS PROPOSED IN OREGON

*Important bills pending in the State Legislature of Oregon are as follows:*

S. B. 2 (Olson).—Providing for the establishment of kindergartens in cities of 20,000 population or more. . . . Requires school board to provide kindergartens when petitioned so to do by parents or guardians of twenty-five or more children between 4 and 6 years of age who reside within 1 mile of elementary school.

S. B. 17 (Barrett).—Amending section 3948 of Lord's Oregon Laws, providing for a State board of education, providing for the appointment, fixing the terms and compensation of the members thereof, and providing that the State board of education shall succeed the State board of text-book commissioners, the regents of the University, regents of State agricultural college, board of higher curricula, and board of regents of normal schools, and providing for a secretary. . . . Board to consist of governor, State superintendent, and three persons appointed by governor (now governor, secretary of State, and State superintendent).

S. B. 41 (Hawley).—Permitting district public schools to be conducted as training schools by State normal schools.

S. B. 79 (Gill).—Amending section 4050 of Lord's Oregon Laws

. . . February 12, first Monday in September, and October 12 to be appropriately observed in public schools.

S. B. 81 (Vinton).—Amending section 4135 of Lord's Oregon Laws. . . . Changes Arbor Day from second Friday in April to second Friday in February.

S. B. 95 (Eddy).—An act declaring school directors subject to recall and providing the method of such recall.

S. B. 110 (Pierce).—An act to make it unlawful for a county school superintendent to act as a member of the State board of examiners for the certification of teachers; to make it unlawful for such superintendents to conduct summer schools for teachers where tuition is charged.

S. B. 148 (Handley).—Amending section 3914 of Lord's Oregon Laws, as last amended by Chapter 259, Laws of 1913. . . . Permits State land board to loan permanent school funds at a rate of interest not less than 5 per cent (now 6 per cent).

H. B. 16 (Callan).—Regulating the advertisement and sale of school district bonds.

H. B. 47 (Bean).—Providing for the approval of loans from the school fund on lands held under certificate of sale from the State.

H. B. 65 (Mackay).—Providing for a method of industrial education for the adult blind.

H. B. 77 (Tichenor).—Creating a State text-book fund for furnishing free text-books to public school pupils.

H. B. 50 (Sheldon).—Fixing the qualification of voters at school elections.

H. B. 106 (Laurgaard).—Amending sections 4,090, 4,096, 4,097, 4,098 and 4,100, Lord's Oregon Laws, so as to fix term of office of school directors of the first class at three years (now five years).

H. B. 109 (Gordon).—Providing for the establishment of a State school for homeless, neglected, abandoned, and dependent children.

H. B. 121 (Gore).—Amending section 1, chapter 243, Laws of 1911. . . . Fixes compulsory school attendance ages at 7 and 16 years (now 9 and 15).

H. B. 148 (Thompson).—Making the county school superintendent a member of the school board in districts of the second and third class for the purpose of hiring teachers.

H. B. 149 (Thompson).—Required term of school raised from



six months to eight months. District must levy tax sufficient, when added to county funds, to make at least \$400 (now \$300).

H. B. 173 (Forbes).—Providing manner of apportionment of county school funds to districts. . . . One-half to be apportioned on basis of number of teachers employed eight months; other half apportioned on basis of aggregate attendance of pupils.

H. B. 175 (Corbett).—Authorizing district school boards to provide medical and dental inspection and treatment of public school pupils.

H. B. 206 (Stott).—Authorizing the establishment and maintenance of parental schools, governing religious instruction in parental schools, providing for commitment thereto and parole therefrom, and defining habitual truants, etc.

H. B. 217 (Callan).—Providing for the advertisement of sale of district school bonds, notes, or other evidences of indebtedness.

H. B. 233 (Crandall).—Authorizing people of a district to vote the establishment of the thirteenth and fourteenth grades of the public schools if approved by State superintendent.

PATRICK J. McCORMICK.

## REVIEWS AND NOTICES

**America First**, Patriotic Readings by Jasper McBrien, A. M.  
New York: American Book Co., 1916. Pp. 288.

This little volume is a compilation of patriotic selections chiefly in prose, evidently designed for the use of school children. Its central motive was taken from the address of President Wilson to the Daughters of the American Revolution on the twenty-fifth anniversary of their organization.

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**New World Speller, Grades One and Two**, by Julia Helen Wohlfarth and Lillian Emily Rogers. Yonkers-on-Hudson: World Book Co., 1916. Pp. vi+96.

Nothing further need be said of this little volume than what is said in the opening paragraph of the preface: "This book is not a language book, nor a supplementary reader, but a *speller* pure and simple. It aims at teaching spelling from the outset, in the same definite and systematic way in which number is taught." No one could say anything worse than this of a book. We had supposed that anyone holding the position that either of these authors held in Teachers College, Columbia University, would at least have outgrown these two superstitions, which have worked such havoc in the educational field. A more unfortunate illustration of the evil effects of the spelling book or of the methods proposed could hardly be found than in that in which the first arithmetic is taught with its artificial memorizing of tables, etc.

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**Lights and Shadows**, Scenes and Sketches from the Mission Field, compiled by Rev. J. Spieler, P.S.M., translated by C. Lawrence, O.M.Cap. Techny, Ill.: Mission Press of the Society of The Divine Word, 1916. Pp. 225.

Imitation and its complement, suggestion, have always been regarded as potent factors in the Christian educative process. "Learn of Me because I am meek and humble of heart" is a principle that is as pedagogical as it is ascetical. Holy Church, following in the footsteps of Her Divine Founder, has always employed these fundamental principles of method. Some of her

members, through lack of proper training, it must be admitted, failed in the full utilization of these mighty forces and have marred, consequently, in too many instances, so noble a work as is theirs, viz, the development of true Christian character. We cannot blame the theory for what a few, in every decade, have failed to carry out in practice.

The primary function of imitation is to aid the tender child of impulse and instinct to make the transition from the instinctive phase to that stage when conscious habit plays the dominant rôle. Through the agency of this cardinal principle, both parent and teacher are able to work most beneficial results. Regarded as an asset, the imitative instinct is one of the child's chief means whereby he is able to direct his native energies into the formation of good habits and Christian virtues. To the Catholic school teacher in a very special way, it is an instrument for untold good. Through its aid she can assist the boy or girl of today to determine wisely and gradually his or her life's course. By her zeal and untiring efforts, by her habits of industry and carefulness, by her love of God and things holy, the Catholic teacher becomes for her pupils, a model to be copied as far as the native potentialities of the children individually permit. Through imitation, the children tend to grow like the teacher, in the above-mentioned qualities and habits. She is for them an object-lesson, inspiring her pupils to follow her example, to aim for better results and the attainment of greater strength and power.

In the curriculum of a Catholic school as well as in its devoted and self-sacrificing teachers does the forming pupil find a rich and vital field, wherein his imitative tendencies may be properly stimulated and nurtured. Take, for example, the study of church history; beginning with the life of Our Blessed Lord and on through the pages that record the lives and deeds of His followers, the student of educational psychology beholds a vista, replete with models of imitation. The virtues, the heroism and the self-abnegation of those men and women:

"Whose deeds crown History's pages  
And Time's great volume make,"

whose faith made them better citizens and more potent leaders of society, are elements, which, when properly presented, assist our children to form their character and shape their ideals. Children



love to imitate real, not mythical or impossible, types. To satisfy this craving, the Catholic teacher is not obliged to look far. She is not forced to seek patterns to be copied and imitated, from the world of poetical fiction, in the ancient mythologies or in ideals which, because of their unreality, fail to appeal. The lives of the saints and the Christian martyrs offer abundant materials for suggestion and imitation. Not only are the lives of these sainted souls, who have gone before, to be employed by the Catholic teacher as stepping-stones to the Christian Ideal, but there are as well the lives of the great missionary priests, brothers and nuns, men and women, who are actually living and portraying in their daily actions, the virtues and qualities indispensable for the ultimate realization of true Christian character. If properly presented, such models will undoubtedly help to form perfect citizens for here and hereafter. To the normal youth, they are forces, impelling them to similar acts of self-sacrifice for the welfare of others; perhaps not in so heroic a manner but, nevertheless, in a way just as effective for results.

"Lights and Shadows," a volume compiled by Rev. Joseph Spieler, P.S.M., provides the Catholic teacher and catechist with rich material, by means of which the factors of imitation and suggestion may be rendered more effective in their educational influence. The heroic examples of sacrifice for the cause of Christianity, depicted in the second section of this volume, will undoubtedly stimulate and inspire the little ones of Christ. The undaunted faith and devotion of these religious men and women, so admirably set forth in this little volume, can and should be employed by our Catholic teachers to no little advantage. It is really the teaching of the truths of Christianity by example. As a source book for illustrative material, "Lights and Shadows" is invaluable. The first part of the book brings home to the reader in an indirect yet most impressive way, the great central truths of holy religion and their consequent blessings. The active mission of each Catholic boy and girl is unfolded and the sense of duty is aroused through the suggestive materials of this part of the volume. The ideals to be imitated and realized, according to the capacity of each pupil, are presented in the second section of Father Spieler's work. The powerful command of the departing Saviour: "Going therefore teach all nations, baptizing them in the name of the Father, Son and Holy Ghost" has been made to

each of us. It is, therefore, the duty of Catholic education to implant and nurture this command in the hearts and souls of all, so that our lives will be fruitful in grace and good deeds. The reward of a hundredfold, even in this life, for righteous living and active participation in fulfilling the law of God, is a motive force, not the least among the factors for suggestion. In the third section of this little volume the surety of this truth is well illustrated. Here a telling number of results of missionary zeal are offered to the teachers of our youth, as so many inducements, with which to arouse and strengthen enthusiasm, interest and, perhaps, *Deo volente*, religious vocations.

This little treatise of Father Spieler will find a cordial and warm welcome from our Catholic school teachers, who are fortunate enough to secure a copy. If it is read to the children, in connection with their religious studies, the results of its serviceableness will be both tangible and consoling. We feel certain that its use in these classes would vivify and make profitable what is too often dry and unproductive.

The notes of sincerity and straightforward appeal, which characterize the examples of zeal and virtue, therein recorded, cannot help but make the readers feel the power of their suggestiveness and to some perhaps, "it will bring the tinge of shame to the cheek and be an incentive to a more virtuous life."

LEO L. McVAY.

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**Lecons de Logique**, Deuxieme edition, par Abbe Arthur Robert, Professeur de Philosophie a l'Universite Laval, Quebec. Quebec: l'Action Sociale Limitee, 1915. Pp. 144.

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**The Study of the Behavior of an Individual Child**, by J. T. McManis. Baltimore: Warwick & York, 1916. Pp. 54.

The present transitional stage, through which education is passing, is characteristically experimental. It is the period of systematic observation. The complete elimination of the static by the ever-increasing dynamic tendency is one of the hoped-for results. Rule of thumb and "sure cure" methods are tabooed by

all, who actively interested in the uplift and betterment of the art of education. To make whatever is good, in this tendency, permanent, productive and practical, our future teachers must be trained to be keen in observation, prudent in judgment and eager for results. In other words, if we are to look for success from cooperative endeavors, each member of the teaching corps must be a scientific researcher in the laboratory of her own classroom.

This little book, by the professor of education in Chicago's Normal School, is intended to assist in the work of training our teachers to observe and properly understand her charges. As the author correctly says, it is the teacher's duty "to understand the child's life in detail and to see the kind of conditions essential to his progress and growth." In presenting this guide to teachers, Mr. McManis has done them a needed service. By its use they will be brought face to face not only with some of the very perplexing problems of educational practice but with data that will aid the teachers in solving the same. By this direct method of studying the child and his interests and activities, in the school-room, on the playground and in the home, the earnest teachers will be enabled to avoid those lamentable and often irreparable mistakes, which form too large a section in education's history.

The lists of suggested readings are, for the most part, well-selected and, if for no other reason, make this syllabus worthy of commendation. Even if the author's plans and outlines are not followed, the bibliography herein contained, substantiate the claims of this volume for a place in a teacher's working library.

Anent this list of professional references, it must be said that for the Catholic school teacher, it is somewhat incomplete. This is especially true for the chapters which deal with "Instinctive Actives," "Mental Characteristics and Disposition," and "Moral Characteristics." Here treatises, which bring out the Catholic Church's methods and policy, employed when dealing with these problems would, in our opinion, be able to offer some helpful suggestions. For the Catholic teacher they are indispensable. Many of the topics presented in this volume before us have been handled ably and well by such men as Gerson, Vives, Dupanloup, Spaulding, Shields, Pace, Gillet, Hull, Brother Azarias and Brother John Chrysostom. The pedagogical aspect of such topics as that of interest, feeling, instinct, habit, and the will, as treated in the *Catholic Encyclopedia*, THE CATHOLIC EDUCATIONAL REVIEW and



other works of a similar type should not be omitted if our Catholic teachers are to use profitably, a volume like this, as a handbook for guidance and reference. Moreover, the presentation of these topics, from the Catholic point of view, will strengthen greatly the scientific method advocated in these pages and will lead to a better and fuller understanding of the problems which confront all teachers today.

LEO L. McVAY.

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**Cardinal Newman's Dream of Gerontius, with Introduction and Commentary**, by Julius Gliebe, O.F.M.  
New York: Schwartz, Kirwin and Fauss, 1916. Cloth,  
30 cents net.

This present edition, intended, according to its title page, "for use in high schools, academies and colleges," is distinctly more satisfactory than any other now available for the work of the schools, inasmuch as the critical apparatus is far more complete. The value of the edition will, perhaps, prove to be higher for high schools and academies than it will for colleges, since Father Gliebe's editing of the great classic can scarcely be called definitive, despite its many admirable qualities. There is evident in his work no little artistic appreciation and scholarly feeling, but one must confess to a still-unsatisfied longing for the appearance of a genuinely definitive edition of Newman's great poem.

In a critical introduction of some twenty-two pages, the editor takes up the history of the poem, the meter, and the line of argument, discussing each topic with such comprehensiveness as his space would permit. Under the history of the poem one was rather surprised to find the following sentences: "In January, 1865, it suddenly came into his (Newman's) mind to put his thoughts on death into the form of a dramatic poem; and having finished writing it—*currente calamo* as it seems—he laid the thing aside, not quite satisfied with it." It is curious how persistent is the legend that Newman had doomed the poem to the waste-paper basket and thought little of the verses at the time of writing them. Gordon Tidy, in his edition of 1915, rather effectually disposes of the notion, which somehow has gained an unusual currency. Furthermore, it is hardly probable that Newman wrote the poem

*currente calamo*, inasmuch as the original manuscript consisted of fifty-two small pieces of paper, and the fair copy on foolscap begins with the date of January 17 and ends with that of February 1. Finally, some mention might properly have been made of Newman's apprehension of immediately impending death, experienced so vividly on Passion Sunday, 1864, upon the occasion of which he set down a "memorandum" entitled "written in prospect of death," a memorandum identical in all but word with the Profession of Faith given to Gerontius in the poem, and printed in full in Mr. Ward's biography. As Mr. Ward remarks, Newman "set down in dramatic form the vision of a Christian's death on which his imagination had been dwelling." Father Gliebe would have given still further color to the interesting narrative had he mentioned the unique circumstance of Newman's entire forgetfulness of the poem within a month or so after he had written it.

The study of the meter is very interesting and quite adequate, although we cannot entirely agree with the editor in his opinion that there is "a dactylic interweave in the line:"

"Over the dizzy brink."

The primary and secondary stress in "over" are too evenly distributed, when one reads aloud the whole speech of which this verse is a part, for the line to seem other than a poetically licensed iambic trimeter.

In discussing, under a separate topic-heading, "The Flight of the Soul," the editor remarks: "This central idea and theme of the poem is beautifully elaborated in seven parts, which are chronologically so closely linked together that they have simply been called paragraphs." In pursuance of his theory, the editor employs as a running heading for each alternate page of the actual text "Paragraph One," "Paragraph Two," and so forth, according to the corresponding part of the poem. We are not at all persuaded of the critical validity of this departure and fear that it is scarcely justifiable. As Father Gliebe admits, the last "six paragraphs, which tell the Soul's history in another land, can hardly be said to have any chronology at all." Indeed they have no chronology of any kind whatever, for the simple reason that the entire action is consummated in eternity! It can be measured only by the degree of intensity of a single, living thought. Con-

sequently, the term "paragraph" seems to us rather unhappily chosen, and "phase" would be somewhat closer to the truth, while "movement," "part," or "scene," would be even more technical. In fact, the editor himself uses "part," only a few lines farther on from the quotation just cited!

The notes at the end of the edition are reasonably full, even to the point that they are almost too helpful, although that may well be a *felix culpa*. We wish the editor had taken advantage of the opportunity offered in the necessary comment on the name "Gerontius," to study briefly the underlying significance of the term in connection with the poem's fundamental purpose. It is so truly the vision of a noble old man, who looked forward hopefully to the Light beyond light, that it were a pity not to make use of so welcome an occasion for emphasizing still further the evident symbolism.

As a whole, the present edition is a worthy piece of work, and obviously a labor of affection.

THOMAS QUINN BEESLEY.

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**Great Inspirers**, by the Reverend J. A. Zahm, C.S.C., Ph.D.  
New York: Appleton & Co., 1917. Pp. xvii+272.

Christianity, as it has often been pointed out, lifted woman up from the degradation to which she had sunk in pagan Greece and Rome and found a place for her by man's side. As was to be expected she did not fail to define the sphere of activity to which she called woman, and in these days of storm and stress in which woman seems once more to have lost her way it is well that her attention be called to the quiet but effective teachings of the Church in this matter.

Dr. Zahm, who is well known to American readers through his charming and valuable works on South America and through his splendid work on "Woman and Science," lays both the men and the women of the country under his debt once more by his charming volume on the influence wielded over St. Jerome by Paula and Eustochium and over Dante by Beatrice Portinari. The volume should serve as a stimulus to women of culture and ability to direct their energies along the old channels established by nature and sanctioned by the Church. It is their blessed



privilege to aid in redeeming man, and while they may not hold him in too high esteem they should nevertheless remember that he is really necessary for the *successful* achievement of social progress.

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**Truancy and Non-Attendance in the Chicago Schools, A Study of the Social Aspects of the Compulsory Education and Child Labor Legislation of Illinois** by, Edith Abbott, Ph.D. and Sophonisba P. Breckinridge, Ph.D. Chicago: University of Chicago Press. Pp. xiii+472, 8vo. Cloth, \$2.00 net; postage extra.

Two lines of legislation which have been pushed forward by different groups of individuals have a direct and important bearing on children of school age. The first of these is compulsory education laws and the second is child labor laws. It was perhaps owing to the separate influences exerted along these two lines that discrepancies have so frequently occurred. In Massachusetts some years ago David Snedden, State Commissioner of Education, called attention to the fact that there were in Massachusetts more than twenty-five thousand boys not required to attend school because they were more than fourteen years of age and not allowed to go to work because they were under sixteen. These boys were on the streets being demoralized by idleness and frequently by vicious associations. Similar discrepancies exist in other States. The enforcement of compulsory attendance laws has been a slow and somewhat difficult matter.

The authors of the present volume are evidently impatient at the slow progress of social betterment and would seek to attain their aims through centralized authority. It is surprising how widespread this undemocratic tendency is. In the preface they say: "The following chapters show how slow we were to adopt this principle and how reluctantly, after it was adopted, the local educational authorities of the various cities, towns, and counties to whom its enforcement was entrusted, proceeded to act under it. Experience has taught us that almost any form of social legislation that is left to be enforced by a multitude of independent local authorities will be brought slowly to its promised usefulness. Unfortunately it was not possible for us to extend our study far beyond the limits of Chicago. Chapters XVII and XVIII, how-

ever, throw some light on the present compulsory attendance situation throughout the state and raised once again the question whether a state educational authority—commission or bureau—should not be created with the power of supervising the work of the local authorities in the enforcement of the state school laws.”

This is the old fallacy involved in all attempts to make people good in spite of themselves, instead of endeavoring to make them desire to be good, but the spirit of democracy must continue to demand a government by the people rather than by the few wise and good people who are always in the mind's eye of those who look for a remedy for all evils in a strongly centralized government, which, disregarding the wishes of the governed, would relentlessly enforce the standards of the few.

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**The Ancient World**, from the Earliest Times to 800 A.D., by Francis S. Betten, S.J. Boston: Allyn, Bacon & Co., 1916. Pp. xviii+658+26.

This volume is a revision of the *Ancient World* complete in one volume. It contains a serviceable book list and a good alphabetical index. The present author has endeavored to bring the work up to date and to correct errors in the older work.

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**The Cleveland School Survey** (Summary Volume), by Leonard P. Ayres. Cleveland, Ohio: The Survey Committee of the Cleveland Foundation, 1917. Pp. 363.

This volume sums up the conduct of the entire work and the findings and recommendations of the fifteen volumes relating to the regular work of the public schools.

This volume marks the completion of the twenty-five volumes which contain the results of the Survey. The following six monographs have recently appeared. The remaining volumes were noticed in earlier issues of the *REVIEW*:

School Organization and Administration by Leonard P. Ayres; Household Arts and School Lunches by Alice C. Boughton; The Garment Trades by Edna Bryner; The Public Library and the Public Schools by Leonard P. Ayres and Adele McKinnie; Wage Earning and Education by R. R. Lutz; Dressmaking and Millinery by Edna Bryner.

This series of volumes constitutes a valuable addition to recent educational literature. It is being widely read and seems destined to influence to no small extent the trend of public school development. Copies of each of the twenty-five monographs may be obtained from the Cleveland Foundation. They may also be obtained from the Division of Education of the Russell Sage Foundation, New York, City.

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**Sermons and Discourses**, delivered by Rev. H. B. Altmeyer.

Principally on the Gospels, Feasts of the Church and the Lives of the Saints, Huntington W. Va.: Swan Printing and Stationery Co., 1915. Pp. 337

In the preface, which is written by Rt. Reverend Dr. Brann of New York City, this volume of sermons is highly commended for their simplicity of style and their correctness of doctrine: "The writer of these sermons deserves the gratitude of the general public and especially of the hardworked clergy of this country. The average citizen knows little of the teachings and practices of the Church and often finds it difficult to get sources of information simple enough to be understood by the common mind."

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**Form and Functions of American Government**, by Thomas Harrison Reed, A.B., LL.B., Associate Professor of Government, University of California. Yonkers-on-Hudson: World Book Company, 1916. Pp. xv+549.

This volume is intended for high school pupils and particularly for such high school pupils as are likely to end their educational career in the high school. The book aims to deal with the principles of governmental organization and activity in such a way as to form a suitable preparation for citizenship. The work is divided into six parts. In the first part there are chapters on English and Colonial Origins, The Early State Constitutions, Formation of the Union, The American Federal System. Part Two is concerned with Parties and Elections which it deals with under the following four heads: The Place of Political Parties in Modern Government, The History of Political Parties in the United States; Nomination and Election Machinery; Party Organizations and Activities. Part Three on State Government



includes the following six chapters: The Democratic Evolution of State Constitutions; The Governor; The Legislature; The Process of Law-Making; The State Judicial System; The Organization of State Administration. Part Four, Local Government, is dealt with under the heads: The Development of City Government; Present Forms of Municipal Government; Rural Local Government in England and the Colonies; Country, Town and Township Government. Part Five deals with the Government of the United States in eight chapters: The Choice of a President; The Powers of the President; The Congress of the U. S.; The Making of a Federal Law; The United States Courts; The Executive Department; The Civil Service of the United States; Territories and Dependencies. The Sixth and concluding part of the work deals with the functions of the government in fifteen chapters: Foreign Relations and National Defense; Crime and its Prevention; Public Morals and Recreation; Care of Dependents; Education; The Preservation of Public Health; The Conservation of Natural Resources; Money and Banking; The Regulation of Corporations; The Control and Ownership of Public Utilities; Government and Labor; Immigration; Municipal Functions; Revenue and Taxation; Government Finance. The style of the work is clear and concise and should render it suitable to the student of Civil Government.

# The Catholic Educational Review

APRIL, 1917

THE CATHOLIC SISTERS COLLEGE

SUMMER SESSION, 1917

The Sisters College has discontinued the summer session in Dubuque and will hereafter concentrate all its resources upon the development of the work at the University. Since the summer sessions began, in 1911, there has been a steady increase in attendance and it is to be hoped that a larger number than ever before will be able to benefit by the work during the coming summer.

The session will open on Saturday, June 30. As many of the students as possible should register on the opening day, and all students desiring to take examination for advanced college standing should come prepared to do so on June 30, so as to leave the time of the session proper to be devoted wholly to the work in the various courses. Lectures will begin at 8 o'clock on Monday, July 2. The final examinations will take place on Wednesday and Thursday, August 9 and 10. The session will close with Benediction at 6 o'clock on Thursday evening, August 10.

The following courses will be given during the coming summer:

Philosophy of Education III, Dr. Shields.

General Methods I, Dr. Shields.

Primary Methods, Dr. Shields.

Psychology of Education I, Father McVay.

Methods of Study, Father McVay.

History of Education III, Dr. McCormick.

School Administration I, Dr. McCormick.

Methods of Teaching Religion, Dr. Pace.

Primary Reading, Sr. Carmencita.

Normal Geography, Mr. Roberts.  
Methods in Arithmetic, Mr. Roberts.  
Methods in Grammar, Mr. Hartnett.  
Composition in the Grades, Mr. Hartnett.  
Logic, Dr. Turner.  
History of Philosophy II, Dr. Turner.  
Metaphysics, Dr. Dubray.  
General Psychology, Dr. Dubray.  
Plane Geometry, Dr. Landry.  
Advanced Algebra I, Mr. Ramler.  
Solid Geometry II, Mr. Ramler.  
Plane Analytic Geometry I, Dr. Landry.  
Physics III, Mr. Burda.  
Physics IV, Laboratory, Mr. Burda.  
Chemistry I, Mr. McGrail.  
Chemistry II, Laboratory, Mr. McGrail.  
Biology I, Father Geary.  
Biology II, Laboratory, Mr. Eckert.  
Biology IV, Laboratory, Father Geary.  
Biology V, Laboratory, Father Geary.  
Biology VII, Technique, Dr. Parker.  
Biology VIII, Laboratory, Dr. Parker.  
English V, Mr. Hartnett.  
English VII, Dr. Hemelt.  
English IX, Dr. Hemelt.  
English XI, Dr. Hemelt.  
Latin III, Father McGourty.  
Latin VII, Father McGourty.  
Latin X, Dr. O'Connor.  
Greek III, Dr. O'Connor.  
Greek V, Dr. O'Connor.  
French III, Mr. Schneider.  
French VII, Mr. Schneider.  
German I, Dr. Coeln.  
German V, Dr. Coeln.  
Spanish I, Mr. de Alva.  
Spanish III, Mr. de Alva.  
American History III, Dr. McCarthy.  
Church History V, Dr. Healy.  
General History IV, Dr. Healy.



Freehand Drawing, Miss McMunigle.  
History of Christian Art, Mr. Murphy.  
Music I, First Grade, Dr. Kelly.  
Music II, Second Grade, Dr. Kelly.  
Music III, Dr. Kelly.  
Music IV, Progressive Music Series, Mr. Henneman.  
Music V, Progressive Music Series, Mr. Henneman.  
Music VI, Progressive Music Series, Mr. Henneman.

#### EXPENSES

The expenses for the students will be the same as heretofore, *i. e.*, tuition, \$25, which entitles the student to admission to all lecture courses. A laboratory fee of \$5 will be charged for materials used and breakage. Board and room on the grounds will be furnished during the six weeks of the summer school for \$40, and for additional time board and room at the Sisters College may be had at the rate of \$1 a day.

A retreat will be given immediately after the summer school. A charge sufficient to cover the expenses will be made.

The Department of Music will be developed this summer. There will be six lecture courses given, for which no additional fee will be charged. Private lessons on the piano, organ and other instruments may be had at instructor's rates. All the music courses will count towards a baccalaureate degree.

The rooms will be assigned on the fifteenth of June to all who have applied prior to that date. Communities will be allotted the same space as formerly, and where additional Sisters of the community apply rooms will be provided as near as possible to the remaining members of the community. Communities applying for space, who were not in attendance last year, will be accommodated in the order in which the applications have been received. No Sisters should come to the summer session without having received assurances from us that accommodations have been secured.

The Year-Book for 1917 will contain full particulars concerning the courses to be given, which will be substantially those announced in last year's Year-Book on pages 65-68. The most notable exception will be found in the Department of Music, where a provision will be made for a thorough training

of actual and prospective music teachers, and full credits will be given for the work. The Year-Book will not be ready until the end of April. Prospective students should apply for Year-Book to the Registrar of the Sister's College, Brookland, D. C.

THOMAS EDWARD SHIELDS.

## EDUCATION IN MEXICO UNDER THE NEW CONSTITUTION

It is an appalling prospect of the future which the new Constitution of Mexico unfolds to everyone, be he Catholic, Protestant, Buddhist, Mohammedan, or Jew, who has at heart the progress of education, the advancement of his religion, and an increase of civic welfare and happiness among his fellow-men. It is not without purpose that I have designated Catholic, Protestant, Jew, Buddhist, and Mohammedan, for the orthodox belief of the five, borne out by their schools, colleges and universities during the centuries, insists upon the principle of simultaneous moral and mental instruction, and the necessity of such instruction for the permanent welfare and happiness of the individual and the state. None of the five religionists can officially continue under the new Constitution of Mexico without an abject surrender of his faith. The Catholic, above all, will find it especially intolerable. He, in particular, is bound in conscience and in honor to refuse submission to such outrageous laws as the Carranza government is about to impose.

The new Mexican Constitution was adopted at Queréto on the thirty-first of January, last, and was promulgated by General Venustiano Carranza, as first chief of the Constitutionalist Army, and in charge of the executive power of the Union, on February 5. On Sunday, March 11, just past, the first elections under the new Constitution were held, with general Carranza as the only presidential candidate worthy of the name. He was, of course, elected, his term of office to be four years dating from December 1, 1916, according to the terms of the new fundamental law. The Constitution itself does not go into effect in its entirety until May 1, 1917, when all federal, state and municipal officials will be duly elected to enforce it properly and to fulfill all the functions of government for which it provides. Congress will then be convened in regular session and the new President will take the oath of office and be formally inaugurated. Meanwhile copies of the Constitution have been circulated throughout the country and all citizens within the jurisdiction of the Carranza government have subscribed to the new code.



The Constitution, in its entirety, is a noble document and represents perhaps the ultimate perfection of legal tyranny and oppression. Religious freedom, distributive justice and international comity are ignored and trampled upon in a fashion that has few historic parallels for malice, hatred, recklessness and cunning. Under the new Constitution, Mexico becomes impossible as a place of residence to any self-respecting foreigner of any religious belief whatever. Not only is it impossible from the point of view of religion and education, but from that of national and personal pride as well. In every instance definite provision is made that foreigners shall always take a secondary position to Mexicans. Indeed, Article 32 provides that:

"Mexicans shall be given the preference over foreigners, other things being equal, in all concessions or for all positions, posts or government commissions in which citizenship is not required."

Foreigners, furthermore, may engage in any business which involves the acquisition of property only if they forswear all right of appeal to their home government in matters affecting them or their interests. It is provided further that:

"Foreigners may under no conditions acquire direct property rights within a strip one hundred kilometers in width along the frontiers and fifty kilometers wide along the coasts."

Article 33 declares:

"The executive of the Union has the exclusive right to make any foreigner, whose presence here he may consider inconvenient, leave national territory immediately and without the necessity of previous judicial action."

Would a foreigner, say, who hopefully expressed a belief in hell fire, be an inconvenience to His Excellency?

Revolutionary and drastic changes have been made in the laws which regulate industry. Under the new Constitution an entire reorganization of business in the republic will be necessary, and private life and the servant question will likewise be deeply affected. It will be impossible, under the new code, for any youth of less than 16 years of age to perform any industrial night work, nor may he or she work in commercial establishments after 10 o'clock at night. Moreover, the labor of children under 12 years of age may not be subject

to contract. How these changes will react on the education and determine the school age of youths and children in industrial districts is hard to predict, inasmuch as the conditions in similar industrial districts in the United States afford little basis for comparison. There is some chance for comparison, however, if one approaches the problem from the side of the living wage, and of the laborer's standard of living in industrial districts here and in Mexico. The new Mexican Constitution makes explicit provision for the education of the laborer's children—at the expense of industry! It expressly designates education as one of the necessities which must be included when estimating the proper living wage for laborers in any given locality:

"The minimum wage which a laborer shall receive shall be what is considered sufficient, the conditions obtaining in each locality being taken into consideration, to satisfy the necessities of his life, education, and honorable pleasures, he being considered as head of a family. The laborers in every agricultural, commercial or manufacturing establishment shall have the right to participate in the utilities as regulated in Section 9."

This is Section 6 of Article 123. The machinery to secure this is provided in the third following section, Section 9:

"The minimum wage and the participation in utilities referred to in Section 6 shall be carried on by special commissions organized in each municipality subordinate to the Central Commission of Conciliation to be established in each state."

By inference, the amount of education necessary for each locality is more or less relative, since the living wage and the participation in utilities is determined by the local commissioners of the municipality, whose decision may apparently be reversed at any time by the Central Commission of Conciliation. There is little guarantee of uniformity, consequently, unless conditions happen to be substantially similar in the principal communities of the state.

Section 12 of the same article contains a still more astonishing provision (*italics ours*):

"The proprietors of agricultural, industrial, mining, or any other kind of business organization shall be obliged to provide



comfortable and hygienic living quarters for their laborers, and may not collect rent in excess of one-half of one per cent of the taxable valuation of the properties per month. *They must also establish schools, infirmaries, and other communal necessities. In case the plants are located in towns and employ more than one hundred laborers, they shall have the first mentioned obligation only.*"

One would have to go back to the Guilds of the later Middle Ages to find anything like a corresponding relationship between industry and education, though even then the parallel would be slight. The section apparently seeks merely to secure education for all industrial centers, especially when new enterprises are undertaken in villages, hamlets, or strictly rural districts. In reality it would penalize any new industrial undertaking outside of the towns, or any organization within the towns which employs fewer than one hundred men. Large businesses are very willing, as a rule, to cooperate with local civil authorities in furthering education and helping to maintain communal necessities such as hospitals and the like. It is utterly unjust, though, to force them to establish schools when it is no part of their duty or their occupation.

The sections of the Constitution which regulate commerce and industry lack, however, the legal refinement of the sections devoted to religion and education. In these sections, where decades of anti-religious spirit have gradually evolved a code which approaches the ultimate of tyranny, the subtleties of the various provisions are so perfect that the commercial and industrial legislation seems almost crude, by contrast, so obvious is its intent. Under the new code (which actually manages to improve upon the codes of 1857-1874 in these several respects), the Catholic Church will be forced out of Mexico as a corporate body. The country will become "the Mexican Mission" again, with the United States housing such of its seminaries or colleges as the generosity and privations of the faithful can maintain in exile. From these outposts the Mexican "mass priests" will go back to their stricken country—and to possible martyrdom. It is true, indeed, that Article 24 of Chapter I asserts:

"Every man is free to profess the religious belief which may be most agreeable to him, and to practice the ceremonies,



devotions or other acts of the corresponding cult in the churches or in his home, so long as these do not constitute a crime or offense punishable by law.

"Every act of public worship shall take place in the churches, which shall be at all times under the supervision of the authorities."

Some vague kind of right is hereby undoubtedly established, but what of the exercise of that right? Article 130 of Chapter VII is explicit on the point:

"It is the prerogative of the powers of the federation to exercise such intervention as the laws may provide in religious worship and external discipline. Other authorities shall act as auxiliaries of the federation.

"Congress may not enact laws establishing or prohibiting any religion whatever.

"The law does not recognize the individuality of any religious group designated as a church.

"The ministers of the congregations shall be considered persons exercising a profession and shall be directly amenable to the laws which may be formulated regarding it.

"State legislatures may only determine, according to local needs, the maximum number of ministers for the congregations.

"To be a minister in Mexico of any religious cult it is necessary to be a Mexican by birth.

"Ministers of the congregation may never, at a public reunion or at private gatherings convened as committees, nor in the ceremonies of worship, nor in religious propaganda, criticise the fundamental laws of the country, the authorities in particular, nor the government in general; they shall have neither passive nor active vote, nor the right to league themselves together for political purposes.

"In order to devote new buildings to the purposes of worship, the consent of the Department of Gobernacion shall be required and the government of the state have a previous hearing on the matter. There must be in each temple some person in charge of it and responsible to the authorities for the fulfillment of the laws on religious discipline in said temple as well as for the objects belonging to the congregation.

"The person in charge of each temple, together with ten other residents, shall at once notify the municipal authority

who the person is who is in charge of said temple. Notice of every change shall be given by the departing minister, accompanied by the new incumbent and ten other residents. The municipal authorities, under penalty of removal from their posts and a fine not to exceed 1,000 pesas for each offense, shall compel the observance of this disposition; under the same conditions they shall keep a register of all temples and another of all persons in charge of them. The municipal authority shall notify the Department of Gobernacion, through the State Department, of the granting of permission for the opening of any new temple. Gifts, except of real estate, may be collected in the temples."

Hedged about by such official supervision, the exercise of the right is, in honor, self-respect and conscience, impossible. The foreign missions and mission schools of even the most Protestant denominations will now have to withdraw, or else fundamentally alter their work. Foreign colonies, in the City of Mexico and other large centers of population, which have had churches of their own in the past will have to abandon them. Only a chaplain to an ambassador would be outside the law, since his oratory would be extra-territorial. To make sure of its purpose, however, so far as Mexico is concerned, Article 130 continues:

"Under no condition shall studies carried on in institutions devoted to the professional training of theologians be validated, authorized, or otherwise given official standing. Any authority which shall violate this provision shall be criminally responsible and the dispensation shall be null and shall carry with it the invalidation of the professional title for the granting of which the offense was committed.

Not only are seminaries thereby made impossible, but divinity schools in universities are likewise under a ban. It means the end of all education and study for the priesthood within the confines of Mexico. The seminaries and universities of the nearest foreign country are now the only hope. It means, likewise, the end of instruction in those associated subjects which are commonly taught "in institutions devoted to the professional training of theologians"—church history, exegesis, liturgy, liturgical music and liturgical art. An architect's office, even, would be interdict, if the law were



applied in its letter, for an architect's office might easily become a center from which religion could be spread.

Unquestionably, then, every man is free to profess the religious belief "which may be most agreeable to him"—in the circumstances *no religious belief at all!* The chapter which contains this magnanimous grant of an inalienable right provides further, in Article 3, that:

"Learning is free; that which is imparted in official educational institutions shall be laic as well as the primary, elementary and superior learning imparted in private institutions.

"No religious body, nor any minister of any sect, may establish or direct schools for primary instruction.

"Private schools may be established only subject to official supervision."

The law of December 4, 1874, had already provided, in Article 4, that:

"Religious instruction and the exercises of any form of religion are prohibited in all federal, state and municipal schools. Morality will be taught in any of the schools when the nature of their constitution permits it, but without reference to any form of religion. The infraction of this article will be punished by a fine of from 25 to 200 pesos, and dismissal from office if the offense is repeated."

The provision in the present code is the death blow to the existing religious school system of Mexico. All the widespread educational work built up, not without many privations and sacrifices, by Catholic priests and nuns, together with the schools of the Methodist Episcopal Church and other denominations, are swept away in one common disaster. With few exceptions this educational work and these schools have been under the direction of the parish priest or the local clergyman and the instruction has been confined strictly to primary education. The higher branches have been taught only in the larger institutions located at convenient centers of population in various parts of the country. The primary schools were, and are, too small, in most instances, to permit the employment of lay teachers. This is especially true of the Catholic schools, which once were located in almost every town of any importance in Mexico. These schools will now be



obliged to close their doors, for, even though enough lay teachers could be secured, whence are to come the funds for their salaries, inasmuch as "learning is free?" Even if funds are secured, what boots it, since "no minister or any sect may establish or direct schools for primary instruction," and the missionary zeal of the Christian brothers and the teaching sisterhoods is cannily forestalled by the simple phrase—"no religious body." The devil's wisdom behind the Constitution realized full well that to grasp the child was to grasp the future. Sow the seed of infidelity in the primary soil and the harvest in the elementary and superior fields of education can be left to itself. In spite of the most zealous care at religious hands, it would grow there, as all weeds grow, with marvellous swiftness and unlovely flowering.

In order to make sure that no zealous hands can be present to undertake such harvesting as may escape the first and present gleanings, the Constitution further provides, in Chapter I, Article 5, that:

"The state may not permit the fulfillment of any contract, pact or agreement the object of which is the curtailment, loss or irrevocable sacrifice of the liberty of man, whether for purposes of work, education or religious vow. The law, consequently, does not permit the establishment of monastic orders, whatever may be their denomination or the object under pretense of which they are founded."

Benedictine, Dominican, Franciscan, Jesuit, Marist—all are proscribed. No nun may appear within the borders of Mexico. Thereby is reaffirmed the law of February 26, 1863, Article I:

"All religious communities of women are suppressed throughout the republic."

And the law of December 4, 1873, Article 19:

"The state does not recognize monastic orders, nor can it permit their establishment, whatever their name or the object for which they are founded. Any orders that may be secretly established shall be considered unlawful assemblages which the authorities may dissolve should the members attempt to live in community, and in all cases the superiors or heads shall be judged criminals, infringing on individual rights. . . ."

Lest there be any crevice in the law through which religion-

less Mexico might be evangelized from abroad, the new code specifies that:

"To be a minister in Mexico of any religious cult, it is necessary to be a Mexican by birth."

There is the final challenge, and Mexicans "by birth" are answering the challenge in a struggling seminary at San Antonio, Tex. From a "lost province" of Mexico missionaries are returning in little bands to a nation that has lost far more than provinces, that has lost the very Bread by which alone it can hope to live. It is to a desolate country that these missionaries, "Mexicans by birth," are returning. When peace at last is restored to Mexico, they will have before them the task which confronted the first band of twelve Franciscans in 1524—to establish themselves, and to build or restore the churches and the convents, together with that constant companion of both, the school. Mexico will once more need complete evangelization, if the present code and its authors remain long in authority. So terribly much damage and destruction has been wrought already that little more physical harm can possibly result to the material surroundings of religion and education. There are infinite possibilities yet for endless moral and spiritual disasters speedily to ensue. The death of all religion in Mexico has been decreed. The murder has first been done upon the body of education. Slay her, and with her, religion, take to yourself their family of spiritual children, and with your naked hands you can choke the very spirit of the nation. Happily, no strength is great enough to crush out the real life from that body which has given to Mexico, in spite of Mexico's modern, atheistic self, most of what Mexico can boast in the way of civilization. Other men and women, of other centuries and in other countries, in the pride of their passions, the lusts of their spirit, or the madness of their brain, have tried to crush this eternal Power, and failed. So will the destroyers of Mexico fail, not perhaps in a day or even in a generation, but fail they will, for it is written in the Book of Books that against this Power everlasting nothing can or shall prevail.

THOMAS QUINN BEESLEY.

## CORRELATION OF THE SCHOOL SUBJECTS <sup>1</sup>

The first step towards organizing the content of education consists in relating it to the supreme end of education, and the second step consists in bringing out the interconnections between the various materials of the content of education. Only this second step makes the instruction a continuum and renders it analogous to organized matter. This point of view is in practice much less common than even that of ethical concentration. Educators will naïvely arrange a course of study by simply joining together different subjects; they regard only the individual content of the several subjects, without once asking whether all this mass of heterogeneous materials will coalesce into an organic whole, or whether the parts of the course will correspond to and complement one another. The only bond that connects the branches is, in the eyes of many a pupil, the strap that holds together his school books. This is significant of the atomism prevailing in modern education, which attempts to produce a living organism by merely bringing together various subjects, as though something living could ever result from a mechanical juxtaposition of things. To these false notions we must oppose the true view of Plato, who, because of his organic world-view, insists that all subjects be surveyed in the light of being connected with one another, and that they cannot be understood except in the light of these interconnections.

The ancients regarded this view as an established principle. Cicero refers to it as to a universally acknowledged truth when treating of the common bond that unites all noble and humanistic studies, and which, if fully recognized, allows us to realize the wonderful concord (consensus) and harmony (consensus) of science.<sup>2</sup> Vitruvius gives it a didactic turn when treating of the

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<sup>1</sup> The REVIEW presents herewith a specimen chapter from the English translation of Otto Willmann's "Didaktik." Father Felix Kirsch, O.M.Cap., of St. Mary's Monastery, Herman, Pa., has rendered a great service to Catholic education in the English speaking world by preparing a good English translation of a systematic work on the science of education from the pen of so eminent a master as Otto Willmann. Willmann's work and influence are needed at the present time to counteract a pernicious educational philosophy which is rapidly gaining ground in this country. The English translation will be brought out by B. Herder, of St. Louis, and we bespeak for it a cordial welcome from Catholic and non-Catholic educators alike.

<sup>2</sup> Cicero, *de or.* III, 6, 21.



various sciences that the architect is in need of. "To the inexperienced," he says, "it will seem a marvel that human nature can comprehend such a great number of studies and keep them in the memory. Still, the observation that all studies have a common bond of union and intercourse with one another (*conjunctionem rerum et communicationem*), will lead to the belief that this can easily be realized. For a liberal education forms, as it were, a single body made up of these members. Those, therefore, who from tender years receive instruction in the various forms of learning (*variis eruditionibus*), recognize the same stamp (*notas*) on all the arts, and an intercourse between all studies, and so they more readily comprehend them all."<sup>3</sup>

Christian thinkers upheld the view of the organic unity of science. The *Doctrina Christiana* of St. Augustine presents not only a scheme but also a *ῥῶον*. The Schoolmen conceived science as the rational form of recognized truth, and regarded God as the last ground of the unity of truth and, therefore, of sciences also.<sup>4</sup> The medieval encyclopedists followed St. Augustine and divided the sciences as something objectively true and knowable, whose internal structure must be the standard for any division made. Lord Bacon was the first to divide the sciences according to psychological principles, a fact that is connected with the growth of Nominalism which denied the objectivity of thought; in the encyclopedias, too, the subjective viewpoint crowded out the objective; psychological unity was regarded as sufficient.

The older didacticians did not bring out the organic view, for the reason that they attached most importance to eloquence and erudition and slighted philosophy, thus abandoning the ground upon which the various sciences are chiefly differentiated.

2. Herbart who was so eager to coordinate the school subjects for the purpose of making them into a psychological unit, dealt with the problem of correlation and described it thus: "The interconnections of human knowledge must be investigated in the most accurate manner, so as to enable teachers to set any interest once excited to work immediately in all directions, in order to accumulate the usury of learning on this interest as well as on the capital that has been acquired, and in order to avoid as

<sup>3</sup> Vitruvius, *de archit.* I, 1, 12; *The Ten Books on Architecture*, transl. by M. H. Morgan, Cambridge, 1914, pp. 10-11.

<sup>4</sup> Willmann, *Geschichte des Idealismus*, II Ch. xlii.

far as possible such intellectual disturbances as might diminish the capital."<sup>5</sup> He also discusses the mediatory position of philosophy,<sup>6</sup> the associating character of geography<sup>7</sup> and makes some pertinent suggestions, which were well carried out and supplemented by Ziller. The whole question has ever since been much discussed, and, though for the most part only psychological unity has been sought, the objective organic side of the matter naturally reasserts itself.

Philosophy is the discipline that is by its very nature adapted to unite the sciences, and only by reintroducing it into the schools shall we obtain the foundation for more unified instruction. We have elsewhere shown that all school subjects meet in philosophy and that the Aristotelian philosophy is, through its relation to the individual sciences, especially well adapted to be the capstone of instruction. Trendelenburg has demonstrated, in his commentary on Aristotle's logic, that any course of instruction based thereon will touch upon all domains of human knowledge; and it would not be difficult to show that the same is true of an analogous treatment of psychology and ethics. The fact, however, that philosophy combines different elements of science as well as tendencies of scientific research will, of course, only be realized when the study of philosophy is itself taken up. Still a course of instruction that is, as it were, orientated philosophically can even before this evoke valuable associations, which prepare the ground for the instruction in philosophy. At all events, philosophy should be taught as a special branch and incidental propaedeutic discussions will not suffice. Such discussions fail as much to obtain the desired results as the reading of chrestomathies fails to produce any results comparable with the profit gained from the thorough study of an entire classic; nay, they fail even more, because they are more heterogeneous than literary titbits. Though they may set the pupils thinking, they will encourage the erroneous notion that mere thinking is philosophizing, whereas philosophy stands in need, more than any other science, of a positive foundation of knowledge.

Geography is the chief associating science, and the map is its

<sup>5</sup> *Observations on a Pedagogical Essay*, transl. by Eckoff, in Herbart's *A. B. C. of Sense-Perception and Minor Pedagogical Essays*, New York, 1896, p. 71.

<sup>6</sup> Herbart's *Paedagogische Schriften*, edited by Willmann, II, pp. 123 ff.

<sup>7</sup> *Outlines of Educational Doctrine*, transl. by Lange, New York, 1913, 264 p. 264.



unifying scheme. Even young children may be habituated to ask always for the where, and this habit will assist them in connecting diversified knowledge. We have elsewhere touched upon this valuable phase of geography, and we have likewise laid down the principle that there should be a continuous interrelation between the sensuous horizon (the pupil's actual environment) and the imagination, which principle is implied in the designation that we recommend for geography, *Welt-und Heimatskunde* (general and home geography). This designation suggests that we make use of the associating power of geography even more than is usual at present. The home offers historical, geographical and natural history materials united in one life unity (*Lebenseinheit*); but to deal with the life units is, as we shall later prove, one of the functions of natural history. Natural history can have no more proper and no more useful aim than to acquaint the pupils with natural objects of their environment, and this knowledge should be imparted by showing these objects in their relations to other phenomena and by comparing them with foreign products. With such a scope, natural history has obviously many points of contact with geography, and these two subjects had, therefore, best be taught together.

As an associating science, history occupies a middle position between geography and philosophy, for time regulations are less elementary than space relations and less abstract than rational relations. It is as easy to cultivate the habit of asking when? as that of asking for the where. The first aim of the instruction in history should be to unite the historical elements contained in all the branches of the curriculum; and by pursuing this aim the teacher of history will not unduly extend the scope of his special subject. If the historical chart—which groups materials from political, ecclesiastical, literary and social history—is properly used as an educational instrument, the teacher of history may occasionally enter into details without fearing to lose the thread of the chief events. Every text-book might have a historical appendix which should summarize all the historical materials that the book contains. This historical appendix would also be the proper place for brief biographical sketches of famous savants. The historical maps are the bridges connecting geography with history.

3. Because of the universal importance of language, philology



is connected with all sciences and should also be treated in the course of instruction as a connecting link between the different branches. But this presupposes that philology will have unified the variety of its own content, and primarily that—a point much dwelt on by Comenius—it will have established the proper relationship between the matter and the form of language. There are two sides to the problem: all language instruction must be related to the content and must insure an increase in the knowledge of things, and, on the other side, all gain in material knowledge must increase the power of language expression. The first principle should be applied primarily to the reading of authors; no classic should be regarded from its formal side alone, but rather as a source whence much valuable knowledge of things and facts can be derived, *i.e.*, there should be a due proportion between the attention paid to form and that paid to matter. The same principle holds for the elementary language exercises, which should serve other purposes than that of merely “drilling” on the grammar rules. The chapters of unconnected sentences in our exercise books are unorganized material, though their arrangement in regard to the application of the grammar may be artificially perfect. The *Epitome Historiae Sacrae*, now gone out of use almost entirely, was a more dignified and also a more rational Latin primer.

The second principle, that all instruction should be such as will increase the power of language expression, should be applied primarily to the instruction in the mother tongue. It is proper that the exercises in the correct use of the mother tongue take their material from all the branches taught. To hear the spoken word, to understand what was spoken, to dissect the language forms and then reunite them, to apply in speech and writing the increasing skill—this is the series which one might justly call the philological circle. All foreign language studies should be focussed upon the mother tongue, and Comenius rightly claimed that the grammar of foreign languages should be coordinated with it. The didactic materials of the different languages should also be paralleled with one another, and this will facilitate the organization of the content of education. The circumstance that the grammars of all modern languages are patterned after the ancient grammar, renders this parallelization less difficult. Comparative philology has, moreover, discovered many parallel features in the phonology

and etymology of the different languages. Still, the most important element is the parallelization of the study of syntax, which should be based on logic; but this must be done more intelligently than in Karl Ferdinand Becker's "Organismus der Sprache."<sup>8</sup> We shall do well in following Ziller's advice to study the native and foreign literatures as parallel with one another;<sup>9</sup> both modern and ancient authors should be read in pairs; Homer and Virgil, Shakespeare and Schiller, Sophocles and Schiller, Longfellow and Tennyson, Tennyson and Vergil—can all be read simultaneously.<sup>10</sup> The details of prosody and rhetoric should also be taught more from the viewpoint of being common to all languages. The matter, as now taught by each language teacher, is torn apart and its organic wholeness is thus not realized.

Every text-book should have, beside the historical appendix, also a terminological appendix to explain all the technical terms used in the body of the book. The "termini" stick longest in the memory; and the explanations, if properly connected with them, will also be remembered more easily, and the full understanding of the technical terms will be no mean aid to the understanding of the whole subject. The list of technical terms will bring home the intimate connection between the word and the thing expressed. The pupil with a talent for philology will feel at home among the words, but he will also be taught never to separate the word from the thing that it signifies. Another pupil with a talent for the *realia* will be taught the scope and value of language studies. Such historico-terminological appendices to our text-books in history, geography, mathematics, physics, natural history, etc. would bring together ancient and modern elements and would attain what von Wilamowitz-Moellendorff attempted in his Greek reader,<sup>11</sup> which has but this one defect that it is far beyond the class of students for whom it is intended.

4. Of all the school subjects, mathematics would seem to be

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<sup>8</sup> Cf. Hornemann, *Gedanken und Vorschlaege zu einer Parallelgrammatik*, Hannover, 1888.

<sup>9</sup> *Grundlegung zur Lehre vom erziehenden Unterricht*, XIX, p. 465, etc.

<sup>10</sup> Cf. Warren, *Vergil and Tennyson in Essays of Poets and Poetry* (New York, 1909) and Mustard, *Tennyson and Vergil in Classical Essays in Tennyson* (London, 1904.)

<sup>11</sup> *Greek Reader*, selected and adapted with English notes from Prof. von Wilamowitz-Moellendorff's *Griechisches Lesebuch*, by E. G. Marchant, London, 1906.



least adapted to be correlated with the other studies, and, as a matter of fact, it is isolated in modern education. Though its peculiar position in the family of the sciences may partly account for this isolation, yet the principal causes for it are the scant attention given to the threads connecting mathematics with the other subjects and the wilfulness with which the schools abandoned the courses of study in which this branch was properly correlated. In the system of the liberal arts, arithmetic and geometry were continued in the theory of music and astronomy, and the latter was the capstone of the entire course. The restoration of this relationship would mean a great gain for our school mathematics: a course of mathematical instruction that led up to the elements of spherical astronomy would be better rounded off and more compact than anything we have at present, and by aiming at something definite and tangible it would bring out the connections between mathematics and other interests and studies. The starting point of mathematical instruction should, like its aim, be of the sensuous world, just as the discovery of the limitations of the latter is one of the functions of mathematics. Figuring connects arithmetic with the circle of experience, and the attempt has been made to establish similar connections for geometry by means of geometrical object lessons. The science of geometrical sense-perception should be considered, as Fresenius puts it, as "a grammar of nature," and by coordinating the object lessons with drawing and natural history we shall obtain what is called form study, a subject whose content connects it with various other branches but whose chief aim is to fit the mind for systematic geometry.

A further means for correlating mathematics—and one that will at the same time correlate also physics, a related subject—consists in the proper use of the history of mathematics and physics, both of which are traceable to the ancients, who, however, did not teach physics in the schools. The teacher should not rest satisfied with the mere names of the Pythagorean theorem, the Archimedean principle, the Hypocratic moons, but should use the occasion for presenting the presuppositions and methods of the ancient scholars. Our school geometry is at present following too closely the methods of Euclid, without, however, avowing its indebtedness to the Alexandrian mathematician; the contrary course would be the right thing: to acknowledge gratefully the



debt we owe the ancient teacher, but to exchange his rigid demonstrative form for the more pliant genetic method.

The historical connection of mathematics with music may recall that mathematics as well as physics are internally connected with the fine arts; but on account of the subordinate position that the fine arts occupy at present in the school curricula, we lose sight of these internal relations. Acoustics is basic for the theory of music, optics for the theory of drawing, and mathematics for the science of the beautiful. Mathematics and aesthetics are, indeed, so closely interconnected with each other that they have been said to coincide. "Aesthetics," says Zeising, "coincides in a certain sense, with mathematics, the only difference being that mathematics is concerned with nothing else than the rationality of the sense-perception of space and time, whereas aesthetics inquires into the effect of these rationalities upon the feelings."<sup>12</sup> The science of the golden section, which abounds in educational elements, occupies the borderland between mathematics and aesthetics.

5. When arranging a course of study the educator should remember that the units currently established in the schedule of recitation periods, Latin, history, physics, etc., are not the only ones that deserve attention. Other important units are: the language studies, the literature studies, classical antiquities, knowledge of the home environment, knowledge of one's native country, etc. These domains are apportioned among different branches and teachers, which is unavoidable; but still it remains a deficiency that can be remedied only by a careful attention to the interconnections. The school must, in every possible way, do justice to the actual interrelation of the materials. The unavoidable framework should not conceal the things itself, and the lines which we draw for facilitating the study of the picture should not cut up into disjointed parts what is to be appreciated in its entirety.

The teacher of every branch must ever be alive to the points of contact between his and the related subjects; he must draw the attention of his pupils to these points, must let them realize the importance of being familiar with the borderlands, and correct any defects he might note in this regard. This presupposes, of

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<sup>12</sup> *Neue Lehre von den Proportionen des menschlichen Koerpers*, Leipzig, 1854, p. 122.

course, that the teacher be interested not only in the subject he is teaching but in all the branches taught in the school, and that he may never be out of touch with any of them. We cannot expect more of the pupils than of the teacher, and the teacher must in all things be a model to his charges.<sup>13</sup>

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<sup>13</sup> Cf. *Correlation* in Monroe, *Encyclopedia of Education*, and Burns, *Correlation and the Teaching of Religion* in the *Catholic Educational Association Bulletin*, Vol. xi, No. 1, pp. 37-49.

## THE EDUCATION OF WOMEN DURING THE RENAISSANCE\*

(Continued)

The spirit of Louise of Savoy still predominated at the court of Francis I when the fourteen-year-old Catherine de' Medici entered it as the bride of the Duke of Orleans, afterwards Henry II. Catherine's childhood had been spent in tribulation and turmoil, first as an orphan in the care of her grandmother, and when bereaved of that guardian, in successive convents of Florence, either as ward or as hostage, according as the friends or the enemies of her family had her in custody. The short time of security and happiness spent with her uncle, Pope Clement VII, before her betrothal was not of sufficient duration to make a lasting impression on her nature.<sup>441</sup>

The correspondence which Catherine held with the nuns of Florence is evidence of the strong attachment which she felt for her former teachers, and of the influences which she there received even under circumstances so unfavorable to solid training.<sup>442</sup> But the young girl seems to have been easily led into the by-paths of indifference when she reached France, freely chanting Marot's psalms and listening to the discourses of the reformers, if not practicing the reading of French from Calvin's *L'Institution chrétienne*, which the author dedicated to her father-in-law when Catherine was in her sixteenth year (1535).<sup>443</sup>

All impartial historians of the regency of Catherine de' Medici agree in their estimates of her services to the cause of the Renaissance at the Court of France. It is plain that she was "Dictatorial, unscrupulous, calculating and crafty," and that, "The subtlety of her policy harassed all parties concerned,"<sup>444</sup> but the indications are that she was not immoral in the sense that she encouraged feminine dishonesty, openly or otherwise. In spite of the differences of politico-religious policies which divided the hearts of the

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\* A dissertation submitted to the Catholic Sisters College of the Catholic University of America in partial fulfillment of the requirements for the degree Doctor of Philosophy.

<sup>441</sup> Cf. de la Ferrière. *Int. to Lettres de Catherine de Medici*, I. Paris, 1880-1909.

<sup>442</sup> *Ibid.*, I, 49 ff.

<sup>443</sup> Le Vicomte de Meaux, *op. cit.*, 13.

<sup>444</sup> Catholic Encyclopedia, *Catherine de' Medici*; *Ibid.*, *Saint Bartholomew's Day*.



courtiers and duplicated that of the Queen, the struggle that checked literary progress throughout the kingdom for nearly a century had apparently as little effect on the private life of the Court as the ducal wars of Italy had on the Palace Schools of Italian humanism.

Here the political ambition of the Guise party, materially helped to promote the interest of woman's education, after the death of Francis I, through the interest taken in Mary Stuart by her guardian, Cardinal Lorraine (Guise). This Cardinal was connected with the College of France, and was one of the greatest humanists of his time.<sup>445</sup> Under his guidance and that of the Medician Queen, a new phase of Renaissance life arose at the Royal Court, closely corresponding to the Florentine Revival in its artistic features, and in its literary features rather Spanish-Italian than Italian-French. From the results obtained on the moral and religious side, it may be inferred that the Cardinal's influence considerably outbalanced that of the Queen.

In Mary Stuart's theme-book is preserved the history of this phase of the movement, while in the story of her life and that of her companion students there is evidence of the efficacy of humanistic training in the face of difficulties such as those arising from the adverse circumstances attendant upon politico-religious differences. Both the form and content of this little book furnish a good specimen of the method employed by the humanists at the Court of England, under the direction of Vives and Ascham. Noting this fact the editor calls attention to the similarity between Mary's notebook and the one kept by Prince Edward,<sup>446</sup> concluding therefrom that her tutor may have come with her from England. The influence of Italy, however, at the Court of France during this time was strong and it is an established fact that all the humanists of the Italian school employed methods based upon a unified system of pedagogy, while in practice they drew inspiration from their colleagues. Publications of Vives' pedagogical works were also widely circulated at this time and not unknown at the Court of France.<sup>447</sup>

Whether consciously or unconsciously Mary's tutor followed Vives, exercising her in the letter-forms on themes of "morality and

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<sup>445</sup> Cf. Lefranc, *op. cit.*

<sup>446</sup> Harleian MSS. 5087.

<sup>447</sup> Cf. Watson, *op. cit.*, xiv.

courtesy," and only a very superficial reading of the text could lead to the conclusion drawn by the editor of the only printed edition,<sup>448</sup> when he says: "As to the turn and form of this education, it was naturally, in accordance with the character of the time, rather profane than sacred. The first letter is an invocation to the sacred muses, and the gods are as frequently cited as God."<sup>449</sup>

The first two letters, written as all the others, in French on the left hand page and in Latin on the right, run thus:

"Puis que les Muses (comme toutes autres choses) prennent leur commencement de Dieu: il est raisonnable, que pour bien faire l'oeuvre que je commence, mon entrée soit de par lui, et que du tout mon entendement implore son aide et sa grace très sainte. A Reims.

"Quum musae (ut caetera omnia) principium a Deo accipiunt, aequum est, ut bene faciam in ea re quam aggredior, meus primus aditus. . . .

"Ce n'est pas assés au commencement de tes estudes, ma seur très aimée, de demander l'aide de Dieu: mais il veut que de toutes tes forces tu travailles. Car, ma mie, les anciains ont dit que les Dieus ne donnent leurs biens aus oisifs, mais les vendent par les labeurs. Adieu, et m'aime autant que je t'aime. A Reims.

"Non est satis in principio tuorum studiorum a Deo petere auxilium. Sed ipse vult ut totis viribus labores. Nam, amica summa mea et soror, antiqui dixerunt Deos non dare bona sua otiosis, sed ea vendere laboribus. Bene vale, et me, ut amo te, ama."

This thought, "God helps those who help themselves," is worked out in lessons in diligence and thoroughness throughout a number of the remaining themes. On the moral side, the exercises are evidently intended to give the Princess a high and sacred idea of her future duties as a ruler, and to implant in her heart the germs of all the virtues. Some of the letters are directed to Elizabeth, daughter of Catherine de'Medici, one of Mary's companions in study. To this Princess, as to a younger sister, are addressed the counsels which the tutor evidently intended for Mary herself.

<sup>448</sup> *Latin Themes of Mary Stuart, Queen of Scots.* Edited by Montaiglon. Warton Club, No. 3. London, 1855.

<sup>449</sup> *Ibid.*, Int. p. x.

Among these are such exercises as the following: "I wrote you yesterday, my sister, that virtue follows upon the study of good literature, and for this reason is more necessary to us princesses than to others. For since a prince surpasses his subjects in riches, in power, and in authority, so should he excel in prudence, in counsel, in benevolence, in affability, and in all kinds of virtue. For this reason the Egyptians painted an eye on the sceptre of their kings and said that no virtue is so becoming to a prince as prudence."<sup>450</sup>

Other letters relate the subject matter of her reading, and draw the lessons intended to be conveyed by the text. Some are from Aesop's fables, from Erasmus' dialogues, from Cato, Cicero and Plutarch. The practical turn given to these lessons also appears. In one addressed to Elizabeth and to her sister Claude, there is the following advice: "It was but just, my very dear sisters, that the Queen commanded us yesterday to do as our governesses say. For Cicero says, in the beginning of the second book of the *Laws*, that he who knows how to command well, has first well obeyed, and that he who obeys modestly, is worthy to command in the future. Plutarch, an author worthy to be believed, says that the virtues are learned by precepts as are the arts, and makes use of this argument: Men learn to sing and to dance, to read, to till the ground, to manage a horse, to put on their shoes, to dress themselves, to cook. And do we think that to overcome our affections, to command in a republic (of all things most difficult), to well conduct an army, to lead a good life, do we think, says he, that all this comes by chance? Let us not think it, but let us learn to obey now, that we may know how to command when we shall be of age."<sup>451</sup>

The next letter is addressed to a boy, Claude, either to a real companion, or probably to her cousin Claude, with the gender form changed to give practice in grammar. The salutation is: Ma. Sa. Regina Claudio Quarlocoio condiscipulo, S.P.D. Here the recipient is advised to beware of flattery and to distrust praise. It begins: "Quibuscumque virtutibus, sapientia, eruditione, et aliis gratiis praeditus sis, ne gloriare, sed potius da gloriam Deo qui solus caussa [causa] est tanti boni."

Other thoughts developed are: The true grandeur and excellence

<sup>450</sup> *Op. cit.*, No. 3.

<sup>451</sup> *Ibid.*, No. 9.



of a prince is not in dignity or gold or purple or jewels or other empty pomp but in prudence, virtue, wisdom and knowledge: A prince should not boast of the glory of noble birth but of the virtue of his ancestors.

Speaking of the idea of Plato, that a prince should be the watchdog of the flock, St. Paul and Solomon are quoted and then: "Let us learn the virtues now, then, my sister, that we may become the faithful watchdogs of our flocks and not wolves, nor bears, nor lions." And in the next letter the thought continues: "If in our youth we study to be virtuous, the people will not call us wolves or bears or lions, but honor and love us as children love their parents. He hates who fears." <sup>452</sup>

That theory was aided by practice is again apparent in a theme written shortly after these (Aug. 25, 1554): "When yesterday evening, my master asked you to reprove your sister, because she wanted to get a drink, wishing to go to bed; you answered him that you wanted a drink yourself as well. See then, sister, what we ought to be, since we are the people's example. And how shall we dare to reprove others if we are not ourselves without fault? A good prince should live in such a manner that little and great may take example from him. . . ." <sup>453</sup>

Another letter addressed to Elizabeth has the following passage: "I have heard, sister, that yesterday at your lesson you were self-opinionated. You have promised to be so no more. I beg of you to abandon that habit. And think that when the princess takes up her book, she should take it not only to amuse herself but to return from her lesson bettered by it." <sup>454</sup>

Of the virtue of liberality, for which the Queen of Scots was renowned, there are reflections in the exercises. In one of the letters to Elizabeth is recounted the incident of the request made to Alexander by Anaxarchus for one hundred talents with which to erect a "college," and the desired effect of Alexander's example of generosity on the prince. The letter ends: "Seeing this king acquire so great renown for liberality, I am sorry that I have not wherewith to prove my good will." <sup>455</sup> And the next exercise ends with: "Let us learn, sister, that it is more honorable to give than to

<sup>452</sup> *Ibid.*, Nos. XIV-XVII.

<sup>453</sup> *Ibid.*, No. 29.

<sup>454</sup> No. 25.

<sup>455</sup> *Ibid.*, No. 49.

take, and let us think that God has not given us riches to be stored away, but to be dispensed to those in need."

One of the letters addressed to Mary's uncle, probably the Cardinal, is as follows: "M. Sc. R. Avunculo à Lotheringia S. P. D.—Carueades said that the children of kings learn nothing better than to spur a horse, because in everything else people flatter them. But a horse, because it does not know whether its rider is a rich man or a poor man, a prince or a private citizen, throws him when he manages him badly. And we still often witness the truth of this: for not only the nurses and the companions and servants of princes flatter them but even the governors and preceptors, not considering what will make them better but what will increase their riches. O wretched condition! what makes the poor suffer so much is that princes are not well educated. This makes me beg you, uncle, to recommend me always to those who possess virtue rather than riches."<sup>456</sup>

The letters addressed to the Dauphin are interesting indications of the spirit which directed the education of the parties to the political marriages of the time. The lack of the romantic element is conspicuous, such topics as the following forming the theme: "M. Dei Gratia Scotorum Regina Francisco Delphino S. P. D.—When I read of Alexander's great exploits, the greatest deeds in arms ever accomplished, I have noted, My Lord, that he loved nothing so much as letters. For when they brought him a little casket, so beautiful that there was nothing else like it among the riches of Darius, and when they asked him to what use it should be put, one saying one thing, another, another; 'It shall protect Homer,' he said, by which he would say that there was no treasure like him. . . . Love letters, then, My Lord, which not only will increase your virtues but which will render your great deeds immortal."<sup>457</sup>

In the next letter the Dauphin is exhorted to converse only with good and wise people and to love his preceptor, after the example of Alexander.

The religious influences back of these moral precepts appear in several of the letters, notably in one addressed to Calvin: "Socrates says there are two ways by which the spirit leaves the body. Those who have kept themselves chaste and whole, and who in

<sup>456</sup> *Ibid.*, No. 23.

<sup>457</sup> *Ibid.*, No. 53.

the human body have led the life of the gods, return easily to them, while those who are all stained with vices, are on the road that is turned away from counsel and from the presence of the gods. The spirits of such as have been the servants of voluptuousness are a long time groping upon earth before entering the heavenly abode. You see then that Socrates, Plato and several other moral philosophers had a knowledge of Purgatory, which you, living under the Law of Grace, miserably and to your perdition, deny. May Jesus Christ, the Son of God, recall you, Calvin."<sup>458</sup>

In another, addressed to Mary's uncle, there occurs the following passage: "The reason why so many men err these days in Holy Scripture is because they do not approach it with a pure and clean heart. For God does not impart His hidden secrets but to the innocent and good. And it is not easy for all to understand the things of God, which you know better than I. I have read that Simonides, being asked by Hiero what God was, and what were His attributes, he demanded a day in which to reply; and when asked the answer the second day, desired another two days; but always doubling the time, and Hiero questioning him as to the cause of this, 'Because,' replied Simonides, 'the more I think, the more obscure the matter appears.'"<sup>459</sup>

With the twenty-sixth exercise, begins a series of letters on the learning of women, in which the usual humanistic arguments are brought forward and a long list of examples of learned women given. Besides a number of famous Greek and Roman women, mention is made of "Elizabeth, the German Abbess, who wrote many beautiful prayers for the sisters of her convent, and a work on the way to go to God." A list of Italian Renaissance women also appears: Cassandra Fidele, with mention of the epistles of Poliziano; Battista di Montefeltro; Isotta Nogarola; Constantia Sforza, and her daughter Battista. The first exercise begins: "In order to answer those gentlemen who said yesterday that it is proper for women to be ignorant."

When Mary Stuart was 14 years old she delivered a Latin address in the presence of the Court on this subject.<sup>460</sup> The study required to put into passably good Latin such exercises as these apparently rendered it possible to the student to compose of herself

<sup>458</sup> *Ibid.*, No. 18.

<sup>459</sup> *Ibid.*, No. 24.

<sup>460</sup> Brontôme, *op. cit.*, Vol. V, Dis. III, p. 83 ff.



such an address, rather than to recite by rote a composition of her tutor's, as the editor concludes.<sup>461</sup> His testimony that the Latin themes are written in Mary's own handwriting, of which he gives specimens, and in different ink, apparently at various times, while the French version is composed in the same ink and apparently all at one time,<sup>462</sup> seems good evidence that the method of Vives was here employed.

The proficiency attained by Mary Stuart and her companions under this training, points to the fact that the practical humanists who assisted Cardinal Lorraine by superintending the princesses' daily studies, partook of his spirit and shared his zeal. There is no positive evidence available as to the precise identity of these tutors, except the passing mention of their names. In the household accounts of the Queen of Scots,<sup>463</sup> from 1548, the year of her arrival in France, to 1553, there appears (1550) the name of Claude Millot, "*Maistre d'école à 200 livres de gage,*" while among the accounts of the household of the Dauphin and the other sons of Henry II are the following items:<sup>464</sup> "*Précepteurs à 500 livres de gages.—Pierre Danès, maistre d'escolle et précepteur de M. le dauphin, hors en 1559. Jacques de Corneillan, év. de Lavaur, précepteur et aumonier de M. le dauphin, en 1557. Jacques Amyot, abbé de Bellosanne, précepteur et aulmonier [aumonier] de M. M. les ducs d'Orléans et d'Angoulême, en 1547.*" Henri le Maignan, is mentioned as tutor to Marguerite, the youngest daughter of Henry II and of Catherine de'Medici.<sup>465</sup> Ronsard and Du Bellay were both at Court at this time.

Among the Italian courtiers that followed Catherine de'Medici to France were the poet Louis Alamanni; the four Strozzi brothers, sons of Clarisse de'Medici; the Count of Mirandola, and his two sisters.<sup>466</sup> Further wholesome companionship, if not in study, at least in the other exercises of the day, was furnished Mary by the presence of the noble ladies who accompanied her from Scotland. Among these were Ann and Mary Flemming (*de Flamyn*); Mary Seton; Mary Livingston (*Livington*) and Mary Beaton.<sup>467</sup>

<sup>461</sup> Montaignon, *op. cit.*, p. xvii.

<sup>462</sup> *Ibid.*, pp. iv and viii.

<sup>463</sup> Ruble, *La Première Jeunesse de Marie Stuart*, 281 ff. Paris, 1891.

<sup>464</sup> *Ibid.*, 287 ff.

<sup>465</sup> Ruble, *op. cit.*, 141.

<sup>466</sup> Cf. de la Ferrière, *op. cit.* Int. to I, p. xxxiii.

<sup>467</sup> Ruble, *op. cit.*, 281.

The usual accomplishments of Renaissance girlhood are here exemplified, such as proficiency in music, in the modern languages, in physical exercises, especially the classical dance, in embroidery and all kinds of needle work.<sup>468</sup> Among Mary's personal accounts are items of outlay for these such as: (1551) "*Pour deux livres laine torse pour servir à la royne d'Ecosse à apprendre à faire ouvrage—32 sol.*"<sup>469</sup>

Brantôme testifies that besides her proficiency in Latin, Mary Stuart was remarkably facile in speaking and writing French and that even the "barbarous" language of Scotland fell in harmonious accents from her tongue. He also testifies that all during her stay in France she reserved two hours each day for study and reading: "She loved poetry and poets," he continues, "and above all M. de Ronsard, M. du Bellay, and M. de Maison Fleur, who wrote beautiful poems and elegies for her. . . . She herself composed beautiful and graceful poems, and quickly, as I often saw her do, retiring into her chamber and returning immediately to show them to the company of honest people there assembled."<sup>470</sup> Of the verses claimed by her enemies to be criminally addressed to Bothwell, Brantôme asserts positively that both he and Ronsard examined them and that the latter declared them to be entirely foreign to her style and to her habits.<sup>471</sup>

In connection with the controversy over Mary Stuart's relations with Bothwell and the above mentioned verses, is a work produced by "Simon Goulart,"<sup>472</sup> which offers a striking example of the length to which party spirit carried men in these troubled times. This author quotes specimens of verses, in support of his assertions as to the depraved character of the Queen of Scots, but in none of these verses does the name of the alleged recipient appear, nor any direct allusion to him. A very curious conclusion drawn by the author of these *Mémoires* is that of the utter wickedness of a life that could prompt such bitter acts of contrition in the last hours.<sup>473</sup>

If Mary Stuart's after career proved her lacking in shrewdness and even in consummate virtue, as the unascertained facts of the

<sup>468</sup> Cf. Brantôme, *op. cit.*, Vol. V, Dis. III.

<sup>469</sup> Ruble, *op. cit.*, 305.

<sup>470</sup> *Op. cit.*, V, 84.

<sup>471</sup> *Ibid.*

<sup>472</sup> Evidently, "Goulart," 1543-1628. Protestant Theologian and writer, Geneva. Cf. Goulart, *Mémoires de l'estat de France sous le règne de Charles IX.* I, 142-226. Meidelbourg (Geneva), 1578.

<sup>473</sup> *Ibid.*, 224-228.



Bothwell case still leave open to question,<sup>474</sup> the history of her tremendous trials, whether public or private, and of her conduct through them, is the history of the Renaissance heroine, crowned with honor in her moral victories and with pity in her sad misfortunes. "During the whole of Mary's residence in France," says Father Stevenson, "not one single censorious voice (as far as I know) was ever raised to the disparagement of her conduct as a maiden, a wife or a widow."<sup>475</sup> The testimony of this student of the early years of Mary Stuart's life is borne out by the estimates of such witnesses as her guardian, Cardinal Lorraine, and her mother-in-law, Catherine de'Medici. Among the letters of the former informing Mary's mother of the state of her daughter's health and speaking of her officers and income are such passages as the following:<sup>476</sup> "I can well assure you that no one could be more beautiful or more modest than the Queen, your daughter, and she is very devout. She rules the King and the Queen." This letter is dated April 8, 1556.

Similarly, nowhere among Catherine de'Medici's correspondence is to be found the expression of sentiments contrary to those manifested in the letters addressed to Mary's mother toward the end of the first year at the Court of France (1548). In one of these she says: "The Queen, your daughter, is exceedingly beautiful, and wise and virtuous, even beyond her years. . . . I assure you that the King is as pleased with her as you could possibly desire, and for myself I can only say the same."<sup>477</sup>

At this Court in the days of Mary Stuart are to be found some of the most remarkable examples of humanistic culture, such as Marguerite, daughter of Francis I and sister-in-law of Catherine de'Medici; Catherine's own daughters: Claude, afterwards Duchess of Lorraine; Elizabeth, the second wife of Philip II of Spain; and Marguerite, whose life as the forced wife of Henry of Navarre was so filled with sorrow and tears.

The description of the Queen's own personal habits and of her private occupations as given by Brantôme, is a pleasing contrast to the accounts of her public deeds as recorded on the pages of

<sup>474</sup> Cf. Catholic Encyclopedia, *Mary, Queen of Scots*.

<sup>475</sup> *Op. cit.* Preface XVI.

<sup>476</sup> *Recueil des Lettres de Marie Stuart, Reine d'Ecosse*. Edited by Prince Labanoff. I, 36. Londres, 1844.

<sup>477</sup> *Lettres de Catherine de Medicis*. Edited by Le Comte de la Ferrière. In "Collections de Documents Inédits sur l'histoire de France," I, 555. Paris, 1880.



history. Brantôme speaks of Catherine de' Medici with his usual flow of superlatives, but his statements are corroborated by her graver biographers of later times.<sup>478</sup> In spite of her Machiavellian policies which directed her political schemes, the Florentine love of art gained an ascendancy over her tastes, guiding her in educational matters and in the patronage which she extended to painters and architects. Her cordiality was manifest when, with her ladies and the King, her husband, she took part in the chase and in all "honorable exercises," being then "great good company." She loved the dance, in which, says Brantôme, she exhibited "wonderful grace and majesty." At her Court theatrical spectacles found favor as in Mantua and Ferrara in the days of ducal splendor. Like all the Renaissance queens, she spent each day some hours after dinner with her ladies, employed in the skilful needlework for which those times are famous.

Of her literary occupations Brantôme says: "She loved to read. . . . I once saw her, being embarked at Blaye to go to take dinner at Bourg, reading a parchment, a *procès verbal*, all the way, like a clerk or lawyer. . . . I saw her once, after dinner, write with her own hand twenty duplicate copies of letters, very long. She spoke and conversed in very good French, although she was Italian."<sup>479</sup>

Catherine must have studied the classics in Italy, but her lack of systematic education there could not have very marked results on the literary side. Her long years of companionship with Marguerite, daughter of Francis I, afterwards wife of Philibert of Savoy, must have told on her literary tastes. This princess, the "Minerva of France," was thoroughly accomplished in Latin and Greek and in all Renaissance learning. Brantôme's remarks on the patronage which Marguerite extended to the savants of her time, and the honor which they paid her in turn, furnish one of the sources whence the biographers of her aunt, Marguerite of Navarre, have drawn misinformation. The relations of this Marguerite, Duchess of Savoy, with the men of the Huguenot party was friendly but literary, and apparently free from pedantry.<sup>480</sup>

There is no doubt that the history of the third Marguerite of Valois, the daughter of Catherine de' Medici, has contributed

<sup>478</sup> Cf. de la Ferrière, *Ibid.*, p. xxxiv ff.

<sup>479</sup> *Op. cit.*, Vol. V, Dis. II, pp. 34, 62.

<sup>480</sup> Cf. *Ibid.*, Dis. VI, Art. VIII.

even more to the confusion of ideas concerning the Queen of Navarre. This Marguerite is the author of the *Mémoires*,<sup>481</sup> and of various poetical works, some of which have at times been attributed to the eldest Marguerite. Of the accomplishments of this Marguerite, Brantôme makes the following estimate, wrongly quoted by Kéralio as being his article on her great-aunt, Marguerite of Navarre:<sup>482</sup> "This is enough to say of the beauty of her person, although the subject merits ten pages. But another time I hope to speak of that more at length. Something must now be said of her beautiful soul, which has so fitting a habitation. From her birth she took care to preserve its beauty. In her youth as well as in her more advanced years she loved literature and reading. Thus we may say of her that she is of all princesses the best conversationalist, the most eloquent and most graceful speaker of all. When the Poles, as I have said before, would greet her, it was the Bishop of Cracow, the chief ambassador, who delivered the address, and in Latin, being a learned and clever prelate. The Queen responded so fittingly and so eloquently, without the assistance of an interpreter, having very well understood his discourse, that all present were in great admiration of her, calling her a second Minerva or a goddess of eloquence.

"But if she was grave and majestic and eloquent in her sublime and serious discourses, she was also very affable and very pleasant in familiar conversation. . . . Moreover, if she knew so well how to speak, she knew equally well how to write. . . . This Queen took great pleasure in dancing grave dances, which called for modesty and majesty, rather than other dances. . . . She wished to keep the commandments of God, Whom she always loved, feared, and devoutly served. As the world abandoned her and made war against her, she took sole refuge in God. . . . Never did she miss assisting at Mass; she often received the Sacraments and read the Sacred Scriptures much, there finding her rest and her consolation. . . . She was very anxious to procure all the books that were new or beautiful, as well on spiritual as on human topics. . . . She composed very beautiful verses, which she sang herself and desired others to sing. She had a beautiful voice and accompanied herself very gracefully on the lute. Thus did she pass her

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<sup>481</sup> *Les Mémoires de la Reine Marguerite*. Edited by de Mauleon, Paris, 1628.

<sup>482</sup> *Collection des meilleurs ouvrages, etc.*, III, 275.



time and spend her unfortunate days without offending any one, leading a quiet life which she had chosen for the better part."<sup>483</sup>

When Brantôme does speak of the Queen of Navarre it is in the tone of criminal pleasantry which betrays the author of the *Dames Galantes*,<sup>484</sup> rather than the reverential chronicler of the deeds of the *Dames Illustres*.

The popular opinion concerning this Marguerite of Valois in her character and motives appears to be founded on the assertions of unscrupulous historians in whose hands the printing press was an instrument of propaganda at the expense of their political enemies. Nothing in the writings of this princess can serve as a pretext to condemn either her deeds or her intentions, and nothing in the testimony of reliable historians condemns her. The *Mémoires* are self-defensive but modest and chaste, and of her conduct concerning the marriage with Henry of Navarre, the last word might have been considered as said when Rome decided that there had never been any such marriage, for the double reason that the needed dispensation because of consanguinity was not obtained and that the ceremony was performed without the consent of the bride.<sup>485</sup>

Marguerite's account of her sufferings for her convictions before the time of the forced marriage, reveals her motives in the stand she afterwards took. She says in the *Mémoires*:<sup>486</sup> "I also made resistance to preserve my religion at the time of the Conference of Poissy, where all the Court was infected with heresy, and against the imperious persuasions of several ladies and gentlemen of the Court, and even of my Brother Anjou, since King of France, whose youth had not been able to resist the impressions of the unhappy Huguenotism. He urged me incessantly to change my religion, often throwing my office book into the fire and giving me instead the Huguenot psalms and prayers, obliging me to keep them; but as soon as I had them I ran to Madame de Curton, my governess, whom God had granted me the grace to preserve a Catholic, and she sent me at once to the good man Cardinal Tournon, who gave me advice and strengthened me to suffer everything to keep my religion, giving me other office books and beads in place of those which my Brother Anjou had burned."

<sup>483</sup> Brantôme, *op. cit.*, V, 158 ff.

<sup>484</sup> *Ibid.*, 227.

<sup>485</sup> Cf. Hurault, in *Nouvelle Collection des Mémoires pour servir à l'Histoire de France*. Edited by Michaud and Ponjoulat, Vol. X, p. 587 ff.; Guggenberger, *op. cit.*, II, 246, 247.

<sup>486</sup> p. 9.



Apart from the religious motives which the Duke of Anjou might put forward in thus persecuting his sister, there remains the more evident motive arising from the contrast of their characters. It was to this Prince that Brantôme dared to dedicate his infamous book, the *Dames Galantes*. Marguerite of Valois was but one of the victims of that long and bloody struggle which marked the political crisis of the sixteenth century in France, where, in the midst of sedition and murder, of intrigue and rebellion, civil strife accomplished its work of destruction.<sup>487</sup>

The movement begun at the Royal Court lacked sufficient patronage to secure its development, and such girls' schools as escaped the inroads of fanaticism, continued, as in the century before, their work of noble service in elementary education,<sup>488</sup> without receiving the strong impulse of the Revival in the direction of higher classical training. Those who refused to patronize these convent schools were to a great extent deprived of the means of literary culture. The exponents of the movement developed in the College of Guyenne, present in their writings theories indifferent to woman's education, if not adverse thereto. Thus Cordier would have the child withdrawn from the society of his mother, except for an hour or two a day, that her ignorance of the classical languages might not be a stumbling block to his progress under the guidance of his learned servants,<sup>489</sup> and Montaigne says on the subject of woman's learning: "A sword is a dangerous weapon and very likely to wound its master, if put into an awkward and unskilful hand. . . . And, this, perhaps, is the reason why neither we nor divinity (*la Theologie*) require much learning in women."<sup>490</sup> The result of such methods for rescuing from pedantry the French girl of Montaigne's acquaintance, seems rather to have led her into a willing acceptance of his further proposal: "The learning that cannot penetrate the mind, hangs upon the tongue. . . . It is a great folly to put out their own light and shine by borrowed lustre. . . . It is because they do not sufficiently know themselves or do themselves justice. . . . The world has nothing fairer than they. . . . What need have they of anything

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<sup>487</sup> Cf. Le Vicomte de Meaux, *op. cit.*

<sup>488</sup> Cf. Allain. *L'instruction primaire en France avant la Révolution*, Paris, 1881.

<sup>489</sup> Cf. Cordier, *Colloquia*. Edited by Avellanus, Lib. II, Col. L, p. 163. Philadelphia, 1904.

<sup>490</sup> *Du Pedantisme*.

but to live, beloved and honored? But, if, nevertheless, it angers them to give precedence to us in anything, and if they will insist upon having their share in books, poetry is a diversion proper for them. It is a lively, subtle, underhanded and prating art—all show and pleasure like themselves. . . . They may also get something from history. From the moral part of philosophy they may select such teachings as will help them to lengthen the pleasures of life and gently to bear the inconstancy of a lover, the rudeness of a husband, the burden of years, wrinkles, and the like. This is the uttermost I would allow them in the sciences.”<sup>491</sup>

The checked cultural influences outside the Royal Court reappeared in the literary atmosphere that surrounded the Hôtel de Rambouillet, where the beautiful Marchioness, Catherine Vivonne, displayed the taste of her Savelli and Strozzi ancestors and inaugurated the movement which meant so much to the French society of the seventeenth century.<sup>492</sup> While Latin and Greek had failed in their mission to the French woman, the modern languages, together with the classical vernacular, which now developed, met at their hands their full share of patronage.

The superficiality introduced by the Queen of Navarre, and the spirit of such of her imitators as still mistook the shadow for the reality were thus the targets of the satirist's wit. Molière's literary critics agree that he was not lacking in sincerity when he characterized the woman of his taste as one who does not “make herself learned in order to be learned;” who understands “how to be ignorant of the things which she knows;” who “conceals her study and her knowledge; and refrains from quoting her authors and from expressing herself in high-sounding phrases.”

The woman with the true humanistic instinct, with genuine interest, that is, in life and in the things of life, was still a living reproach to the *précieuses ridicules*. Like Cecilia Morillas, the Marchioness of Rambouillet had declined the King's invitation to a life of honorable service at the Royal Court, that she might devote herself to her own household and to the bringing up of her six children, among whom two daughters adorned the society

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<sup>491</sup> *De trois commerces*. Translated by Rector, in *Montaigne, the Education of Children*, 164, note 118. New York, 1899.

<sup>492</sup> Cf. Bourciez, in *Hist. de la Langue et de la Litt. française*, IV, 33 ff.

which their mother had created, and the other three entered the convent.<sup>493</sup>

Not in such, but in the unlearned "*bas-bleus*, for whom marriage is a thing entirely too shocking, and maternity a base function,"<sup>494</sup> did Molière and Fénelon<sup>495</sup> find subject for regret.

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<sup>493</sup> Cf. Crane, Int. to *La Société Française au Dix-septième Siècle*. New York, 1889.

<sup>494</sup> Le Breton. In *Hist. de la Langue et de la Litt. Française*, V, 62.

<sup>495</sup> Thornin, *Ibid.*, 443 ff.

(To be continued)



## THE ART OF QUESTIONING

The fine art of teaching lies in the skillful use of questions more than in anything else. We are halfway to the knowledge of a thing if we can bring forth a good question on the subject. The asking of a good question is in itself a mental exercise of some value for by means of it new knowledge is called into life. Alcuin, the great teacher at the court of Charlemagne, required his pupils to ask questions which he carefully and earnestly answered. Their progress in knowledge was determined by their questions.

Mr. Barnett in Hinsdale's Art of Study says: "It should be remembered that in the common order of nature it is the person needing instruction who usually asks questions, not the person giving it. Our business is to make scholars, who feel their lack of information, desire to ask questions; to encourage them to find out what they can for themselves, and to be keen to hear what we have to add to their stock of knowledge. They must, in fact, question us; or, at all events, stand in the attitude of those who want to know."

As our mind is only able to see in part, and as it knows no rest until that which is not clear has been explained, we can hardly err in saying that this is the primary and usual motive that prompts the asking of questions. The pupil, feeling the need of further development and conscious of his entire ignorance or knowing that the truth has been only partially apprehended, is aroused through interest and concentrates his attention in the form of a question. The questions of the teacher may be divided into four classes, as follows: analytical, development, review and examination. The purpose of the first is to analyze knowledge into its elements in order to make it clearer to the mind. Analytic questions reveal many relations to the pupil. The development question aids the pupil in arriving at a clear comprehension of classes, rules, principles and other forms of generalization. It is very useful in acquiring general truths, but is equally serviceable in proving the truth of principles that have been assumed. The purpose of review and examination questions may readily be inferred from the name. The most important as well as the most difficult are the analytical and development questions.

Nothing equals the catechetical method for helping the student to grasp each principle and to make sure that he is not leaving

out elements which are essential for his future progress. It causes the pupil to define his truths; to clear his impressions; to put facts and ideas together in new relations; to compare; to judge and to draw inferences—and all of these acts are mental operations which are instrumental in developing higher knowledge.

Sir J. G. Fitch recognizes three kinds of questions: the preliminary or experimental, the one employed in instruction, and the one employed in examination. By the first the teacher endeavors to find the depth of the pupil's previous knowledge and to prepare him for the reception of what it is designed to teach. By the second kind of question the teacher exercises the thoughts of the pupil, who is compelled to help assimilate the lesson. By the examination question the teacher tests his own work and ascertains whether it has been thoroughly mastered by the pupil.

The teacher may also be prompted by a desire to emphasize certain thoughts contained in the text which might not be given due consideration. The student's interest would be thus claimed in matters heretofore neglected or disregarded. This will encourage him to search farther into the truths needed by his active and growing mind.

If the answers to the questions are written, there is offered an excellent opportunity for the cultivation of style in expression and it will be instrumental in inducing a complete assimilation of thought contained in the lesson. By this method the student will gain a clear understanding of his ignorance and of his real knowledge. The pupil will thus become independent of the teacher and knowledge will be cultivated and fixed firmly in the mind.

The teacher by questioning will obtain a better comprehension of the pupil's ability and therefore will be able to direct his work more intelligently. Through this same method he may also desire to give information not contained in the text-book. He may further wish to ascertain the amount of honest effort put forth by the pupil to master the lesson. Another excellent method is to reach back by questioning into previous lessons. The teacher can then determine whether the lesson is connected with those preceding and whether former explanations were understood. Facts concerning the enduring impression made upon the class may be thus definitely ascertained.

There are many just motives which should actuate the teacher's



questions. Undoubtedly the majority have been given a due consideration above, as viewed and tried in the light of experience. This art of questioning, when exercised according to right methods and by eager and zealous spirit is assuredly deserving of God's greatest blessing.

Socrates is still considered in our days as a brilliant example of an earnest searcher after truth, unbiased by natural or other prejudices. To him teaching was a divine calling. To lead men to a love of knowledge and of truth was for him the noblest occupation. He helped to pave the way to sound, natural and rational methods of education.

His method was conversational. He did not begin with definitions or theorems and deduce from them, but he led inductively from concrete facts and examples to higher ideas and convictions. Finished systems were not presented to the learner but he made himself appear as the learner and gradually induced the pupil to express his thoughts and ideas correctly. He would assume an attitude of ignorance and would begin to question his pupil, evidently for his own information. Other questions would follow until ignorance of the subject was acknowledged by the pupil. After this confession, Socrates would proceed with the positive method. Another series of questions ensued; each of which brought out something in relation to the subject under discussion. When these answers were collected into a general statement they expressed the definition or knowledge of the subject, which is the general aim of the Socratic method. During the questioning process, if the answers were correct, he brought forth new illustrations and developments; if they were incorrect, he at first admitted them, then by adroit questioning he led the learner to the resulting consequences of the wrong thoughts or ideas. He began with what his pupils knew and then skillfully led them to know even the profound truths of philosophy. All of this was accomplished by his peculiar art of questioning, but he made the pupil do the greater part of the thinking. The pupil was often actually forced to believe that he was assisting the great teacher in the search for truth, but he, himself was receiving an increase of strength from every new error discovered in the reasoning.

His motive in assuming ignorance was to convince others of their lack of knowledge and to cause ideas to develop from within, for he did not implant ideas from without but unfolded them gradually



from within. He believed that the thoughts should grow in the self-active intellect of the learner until they would be clear enough to be expressed and positive truth would be established.

This method of questioning when used against opponents, as a cross-examination, was very humiliating but very effective in gaining a point. A certain author in referring to Socrates says, "His mission was to examine the thoughts of others." Although this examination was piercing and even blunt at times yet the lessons learned were not lightly forgotten.

He maintained that no one one had ever learned anything from him but that what his pupils knew they had learned by their own efforts and that the only aid he had given them was to make them conscious of their ideas.

He conversed freely with all who came to listen and taught in the street, marketplace, gymnasium and in fact wherever he could get pupils.

Socrates did not teach children, yet positive authorities consider his method the true one even for elementary courses. It requires the arousing of self-activity on the part of the pupil as it proceeds inductively. In the hands of a skillful teacher it can be used to great advantage, for even the backward pupil is induced to compare and reflect upon his conceptions and to test and verify the truth of the ideas possessed. It is the real basis of the development which is gradually working its way into our schools. The deductive method, however, should follow the inductive, because it is a test of the accuracy of the observations upon which the induction rests, and also because it is the means of applying practically the generalized knowledge obtained through induction.

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## THE TEACHING AND DEVELOPMENT OF ECCLESIASTICAL MUSIC IN THE EARLY CHURCH

*(Continued)*

The songs and music of the Hebrew people formed the major part of the song services of the Christian Church in apostolic times. History seems to give the impression that the Hebrews derived their fundamental notions of music during their long sojourn in Egypt. At least we may well suppose that this sojourn of the Jewish people in the land of the Pharaohs brought some changes, whether for good or bad. Yet the music of the Jewish nation, even at the time of Christ, was most unlike that of the people around them. Their music was not of that sensuous pagan nature, but a true "*musica sacra*," therefore more a matter of religion than of art. We read in Holy Writ of the Levites who were singers in the temple, of David the composer of the melodies to which his psalms were sung, etc. The secret of the beauty of the music of the Jewish people is the poetry that accompanied it. They poured out all the strength of their passionate powerful natures in poetry and song. The principal relation that the Hebrews bear to the art of music arises from the enduring impress that the works of the Psalmist and other portions of Holy Scripture have made upon the music of the Christian Church. Their music foreshadowed a complete expression of the Christian art, of which it became a type, as all other portions of their history are a type of the new Dispensation. The soul of their music passed from the Hebrew priests to the Apostles and their disciples, and merging with the system of Greek modes, it was taken up by the early Fathers of the Church, who laid the foundation of the sublime structure of the worship music of a later day.

But the ancient Greek system also brought influences to bear on the worship music of the early Christian Church. The Church of apostolic times adopted the rules and formulae of melody from ancient Greek music in the state in which it had arrived at the beginning of our era, for as much music as their simple ritual required. The Greeks in turn derived their musical system and practice from the Egyptians. Among their great philosophers who treated of music, Aristotle holds an important place. Plato in his works also has much to say about music. Still, we know

very little of the music of ancient Greece, for there is not in existence a note of music or character of any kind that would give us a clue as to the nature of their music, before the Christian era. The only knowledge that we have of the music is confined to treatises on music, and these works are often so obscure that there is great doubt as to their meaning. But of this we are absolutely certain, namely, the Greek system of music is the foundation upon which the modern system is built. In their scale systems, they had not only the sounds at command that we have, but, as their scales were tuned acoustically true, they had a great many more. Their notation, as far as we can judge it from the treatises that have been written on it, consisted of letters, large and small, of the alphabet, written in various positions to indicate the pitch of the tone. Our early Chironomic notation of Plain Chant was written exactly in the same way. Such a thing as a staff was unknown, but the relative position of a character or letter, compared to that which preceded it, indicated the pitch of the tone. The duration of the tone was regulated by the meter of the poetry. That the Greeks brought the art of music to a high state of perfection, there can be no doubt. We recognize this perfection in our present-day music, from the fact that the modern terminology of music is largely derived from, and indebted to, the Greek system.

From the writings of the Fathers of the early Church, we can form some idea of the practice of music at that time. St. Clement of Alexandria, St. Chrysostom and others write that "the Christians were diligent in the singing of songs privately, even at their meals, and especially during grace before and after meals." St. Paul himself, in his letters to the Ephesians, says, "they should speak among themselves in psalms, hymns, and spiritual canticles." In the Apologetics of Tertullian we read: "Post aquam manualet, et lumina, ut quisque de Scriptoris Sanctis, vel de proprio ingenio potest, provocatur in medium Deo canere." Many of the Fathers, among them Basil, Ambrose, Chrysostom, Jerome, Augustine and others, make use of expressions such as these: "the voice of the people singing the praise of God," "Psalms that were perpetually sung," "Vesper Psalms chanted by the faithful, daily," "the monks in their cloister singing sacred hymns." St. Augustine distinguishes between the offices of the Christians "who go to the church to pray and hear the lessons," and those who go "to sing



hymns." In the fourth Council of Carthage, we find a legislation that made the Chanter a peculiar order conferred by the Bishop upon the Lectors. Anastasius describes the *schola cantorum* instituted by Pope Hilary, where the Cantors were instructed in the singing of hymns and psalms for divine service. But John the deacon attributes the institution of the *schola cantorum* to Pope Gregory the Great. From the Council of Nice, we gather that laymen were admitted to chant the Office, and that this chanting was always conducted in the manner of alternate singing. When this practice of alternately singing the office began is not exactly known. St. Isidorus attributes the institution of Antiphonal singing in the west to St. Ambrose. This same notion of alternately singing the office appeared also in the ancient rule of St. Benedict, but the question arises: Did he wish this singing to be done by alternate choirs, as was the practice later on, or in the manner of the more ancient monks? The most ancient singing in the early church that we have any notion of was the responses at the close of orations, and the doxology used in all liturgies. St. Benedict, in his rule, prescribed the singing of the doxology at the end of the psalms. Of course, the psalms were always sung from the earliest times, that custom being derived from the Hebrews. We have the testimonies of St. Jerome, St. Ambrose, St. Augustine, and Tertullian, all of whom speak of the frequent use of psalms in public services. St. Basil in the East, and St. Ambrose in the West, were the promoters of divine psalmody. St. Leo ordered the psalms of David to be sung "with all devotion," throughout the universal Church. No less common was the chanting of the Alleluia. The faithful of the early church carefully sung the divine praises and devoutly listened to them, and they were spurred on to do this by the exhortation of pastors to study them.

As to the teaching of music as an art in the first ages of Christianity, very little is known. As to its practice and development, we have abundant evidence. This development of ecclesiastical music was brought about, not so much by the teaching of the art, as by the natural desire to make the music of the Church conform in beauty and majesty to the majestic liturgy of the Church. As the liturgy of the Church developed, so did music, that is, there was a parallel development. By applying the rules and formulae of melody of the ancient Greek system to the music of

the Jewish temple, the first Christians made the beginnings of the real Christian art of music. During the first four centuries we have no authentic information as to the existence of a *schola cantorum*, properly so-called. Here and there we meet with references to this institution, but we may easily suppose that, where it did exist, it could hardly claim the title. As Dom. Gueranger aptly says: "The ecclesiastical chant resembles all other great institutions, inasmuch as, the first time we come across them in the records of tradition, they appear as already existing and their origin is lost in impenetrable antiquity." During these first centuries music simply kept pace with the development of the liturgy and the ceremonies of the Church. It was a period of formation, a natural growth. It was during this period that we have the development of the Canonical Hours, the ceremonies of the Mass, the administration of the Sacraments, in all of which music had its place and developed with them. So it can safely be said that during the first four centuries of Christianity music as an art was not taught, but followed the natural development that was then going on in the liturgy, ceremonies and government of the Church.

If there is one thing more than another that affected the development of Christian music and song in the Church, it was the influence of the monks of the early ages. It was under their protection, patronage and guidance that the first choir schools were organized. It was they who organized the chant into a regulated and characteristic whole. Moreover, since the most eminent and influential bishops had either been monks themselves or lived in intimate union with the monks, we find an additional explanation for the influence of the monastery in the formation of the "Maitrise," or Choir Schools. As parishes were not yet founded in the early Church, bishops had to take with them their cathedral clergy on their regular visitations throughout their extensive dioceses. The monks from the neighboring monasteries were called upon to replace these clergy in the singing of the Divine office in the cathedrals and in taking charge of, as well as fostering, the episcopal schools. There are numerous documents extant that attest their influence and the sacrifices they made for the promotion of the chant and the success of the episcopal schools, especially the *schola cantorum* under the direction of the bishops. It is in the East, especially, that we see this



influence manifested already in the fourth century. Among the monks of the East at that time, it was the custom to assemble twice a day for the purpose of chanting the Divine Office. At each of these services twelve psalms were chanted with antiphons, prayers, responses and hymns. The Lessons were also chanted, taken from the Old and New Testament. These Lessons were chosen with special reference to the particular feast or mystery commemorated. This was the first attempt at bringing the mysteries of the ecclesiastical year to bear upon the chanting of the Office and the Mass.

To St. Ambrose, above all others, it is chiefly due that antiphonal chanting and hymns were introduced in the Western Church. Starting from Milan, the See city of the Saint, the usage spread to other churches, and this city, already rendered illustrious by its great bishop, became the center of enrichment and development of the chant. It is singular to know how the practice of antiphonal singing was introduced in the West. St. Augustine tells the story in his "Confessions." It was in Holy Week of the year 385. Milan was in an uproar in consequence of the claims made by the Arians. On Palm Sunday, St. Ambrose was concluding the ceremonies in a magnificent church, recently constructed, when the church was claimed by the court for Arian worship. The bishop met the demands of the court by a direct refusal, but fearing lest his flock should vent their indignation against the Arians in an unjustifiable manner, he assembled them in the principal church of Milan as a protest to the effort made to drive him from his post. During Sunday and the three following days he remained with his people in the basilica claimed by the Arians, and surrounded by the imperial troops. It was then that he had to find means to occupy the long and anxious hours that the people were compelled to remain in the church. To overcome this difficulty St. Ambrose introduced antiphonal singing of psalms, two choirs chanting alternately, singing the psalms with the antiphons, versicles and hymns of his own composition. He knew of this custom in the Eastern Church, and here necessity suggested that he introduce it in the Western Church.

It was the need of choristers to chant the Divine Office and Holy Mass that gave rise to the Cathedral and Episcopal Choir Schools already instituted by the Benedictine monks. From the very



beginning, almost from apostolic times, the chanting of the Divine Office was a common practice in every cathedral and monastic school. We have already seen that the beginning of these schools in the west was the work of St. Ambrose. In order to counteract the evil influences of the Arians, who energetically spread their errors by means of songs, St. Ambrose trained the faithful to sing hymns which gave expression to orthodox tenets. He himself composed some if not most of these hymns. St. Benedict had no other name for many of the hymns of his time than "Ambrosianum." This innovation of St. Ambrose quickly spread throughout all Italy, and was adopted finally at Rome itself. It became in time fully established, and as we shall see later, it constituted the first "*schola cantorum*" of which we have any record. We can, then, with all justice, regard St. Ambrose as the originator of the "*schola cantorum*." Although he had no "*schola cantorum*" properly so-called at Milan, it was he who first taught and trained the faithful in a particular and practical way to take part in the singing of the Holy Office and other liturgical practices of the church. It was during the pontificate of St. Damasus in the year 383 that antiphonal chanting established itself in Rome, the center of the Christian world.

As we have already learned, the chanting of the Divine Office in the early church was done by the monks or the clergy. This condition of things could not last, for the reason that with the growth of the church, other duties would claim the attention of the clergy in their cathedral, and of the monks in their monasteries. Therefore it was necessary that singers be trained for this special purpose, namely, to chant the Holy Office and Holy Mass. It was this necessity that brought about the inauguration of the "*schola cantorum*." We have already seen that the work of St. Ambrose was a preparation for the advent of the "*schola cantorum*." The first "*schola cantorum*," then, in the strict sense of the word, was organized at Rome in the middle of the fifth century by Pope Hilary. Yet even this establishment was not of a lasting nature. In fact, we are led to believe from writers of that period that its existence was so short-lived that it could hardly be dignified with the name of "*schola cantorum*." It was left to Pope Gregory the Great to establish and place on a firm foundation the first "*schola cantorum*," properly so-called, of which we have any record.

Early in the history of the church we find that young boys were

prepared to assist at the Divine Office and services and to discharge those functions for which they seemed suited. It was evident that the early Christians considered it appropriate that the pure and harmonious voices of boys should be utilized for the chant and song of the church, on account of their innocence, their age, and the cherubic character of their clear, fresh voices. Their pure and limpid voices made them particularly appropriate to undertake the office of reader and chanter in the grand basilicas where they could easily be heard by the people. In the Occident and in the Orient we see these children honored with the office, and generally with the title of reader, of chanter, and sometimes of acolyte. We see them gathered together in the preparatory schools, in the shadow of the churches to which they were attached, under ecclesiastical authority and direction. We have here the origin of the Cathedral or Episcopal Schools.

But the exact origin of these schools is veiled in darkness. It is at Rome that the first trace of such organization is found. We discover it in the office of lector. Of these lectors we frequently read in Roman documents. A series of their epitaphs commences from the second century, on monuments probably anterior to Tertullian, the first author who mentions them. The "*Liber Pontificalis*" also has indications of the existence of lectors under Sixtus II (257) and under Gaius (283). But the lectors were not all children, it must be understood. From the fourth century, the lectorate was, *par excellence*, the order with which young clerics commenced, and they remained lectors during their probation, until adult age, the age for their higher orders. The greater part of the ecclesiastical characters of which we have any detailed knowledge commenced with the lectorate. Therefore, the majority of the lectors were very young, as their time of probation was very long before taking higher orders. At a very early period these young clerics were formed into a corporation called "*schola lectorum*." Some of these clerics, it would seem, lived at home, for on the authority of Pope Sylvester they were accompanied to the "*schola*" by their parents. The constitution of Sylvester mentions not less than ninety of these lectors for Rome. It is probable that, on this account, those who required a continuous and arduous preparation, such as the chanters, were separated from the rest in particular schools.

F. J. KELLY.

## REVIEW OF VOCATIONAL EDUCATION FOR 1916

A review of vocational education for the year is afforded by the following condensed summary of the most significant features which have been noted as indicating the directions in which progress is taking place.<sup>1</sup>

1. In place of the conception of vocational education as a comparatively simple matter which prevailed a few years ago, there is an evident tendency to see in it a very complex problem, for the solution of which there must be much patient investigation and the cordial cooperation of all possible educational and social agencies.

2. There appears to be a growing recognition of the fact that vocational education will not of itself solve all the problems of life or of vocation, but that it must take its part as an essential part of a complete plan of education that provides for all legitimate interests and activities of the individual.

3. There has been almost unprecedented interest in the proposed federal aid for vocational education; it is doubtful if any other educational bill before Congress ever attracted an equal amount of popular attention.

4. The serious objections urged against vocational education have been stated in somewhat more definite and tangible form, and the answers to these objections suggested.

5. There has been noticeably less interest in the unit-versus-dual-control controversy, the preponderance of opinion appearing to be against the organization of special independent boards for the control of vocational education.

6. In the States which have organized departments for the promotion of vocational education on a State-wide basis, the greatest progress noted during the year appears to have been in the development of the day continuation school for young employed workers.

7. Recognition of the importance of proper machinery for insuring a supply of adequately trained teachers, including an effective plan of certification, is gradually making itself felt, though there still remains much ground to be traversed.

8. The emphasis on language work in vocational schools, and

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<sup>1</sup> See 1916 Report of the Commissioner of Education, Vol. I, Chapter VIII.  
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the high grade of results of such work as exhibited in numerous school papers and magazines, written, edited, and printed by students, afford ample evidence that the cultural possibilities of vocational education are not being neglected, and that the necessity of a thorough grounding in the fundamentals of education is clearly recognized.

9. In the vocational guidance field the important progress of the year has been a further development of interest on the part of the public school, and the resulting beginnings of modification of school methods and courses of study.

10. In convention deliberations and in magazine articles there has been increasing emphasis on the significance of art in industry, and the great importance of more adequate attention to this matter in all plans for education.

11. Within the past year or two there have been several notable instances of the employment of a trained director, with instructions to make a careful study of conditions before buildings or courses of study are planned—in contrast with what has been a rather common practice in other types of school in the past, namely, to erect and equip the building and then seek a principal.

12. The extension of the survey idea to the field of state-wide investigations, in which the Bureau of Education has done pioneer work, has for the first time been applied to a state-wide vocational education survey in Indiana, where a study has been inaugurated by a group of agencies working in cooperation.

13. There has been much discussion, as well as actual development, in the field of so-called prevocational education.

14. There has been a notable development of new types of work in the manual training shops, in the effort to meet the demand for courses that shall be more practical and that shall have more real value in preparing the way for specific industrial education.

15. There has been a noticeable tendency in the direction of a more sympathetic and sane appraisal of the values of the manual arts in the public school on the part of the partisans of so-called real vocational education.

#### CONSERVATIVE OBJECTIONS EXAMINED

During the past year educational conservatives have expressed themselves on a number of occasions with reference to certain anticipated serious shortcomings of the vocational education pro-

gram. The warnings of those who foresee difficulties in the forward progress of a movement that gives promise of being so widespread and thoroughgoing are not to be treated lightly, but should receive attention appropriate to the gravity of the situation and and the importance of the sources.

Analysis of the serious objections that have been urged against vocational education shows that most of them belong to one of the following classes:

1. *Control*.—Some of the friendly as well as unfriendly critics of vocational education fear lest it fall under the control of sinister or selfish interests. To these critics it seems easy to see that prospective employers of other people's talents and abilities will reap some advantage from a general increase in the quantity and quality of ability for hire; but the possibility of advantage to those whose talents are developed seems difficult of comprehension.

The best-known correctives of control by or for selfish interests are publicity and popular understanding of the situation. Since both of these correctives show a healthy growth during the past few years, it may be confidently expected that the danger, if it exists, will be appreciated in due time and appropriately dealt with.

It seems even more certain now than it did a year ago that the popular demand will be irresistible that vocational education be developed in connection with, and as a part of, the public school system. Without question, the cooperation of other agencies will be sought and utilized, but it appears to be generally accepted that the logical scheme of administration centers in a single board of public school trustees the responsibility for all forms of education supported by public taxation. If, therefore, vocational education be developed as an integral part of the public school system, and if boards of education continue to be reasonably responsive to public opinion, there seems to be good ground for assuming that vocational education will prove to be as able as any other department of public education to withstand the pressure of interests that are inimical to the public good. It is extremely important that public school authorities prepare themselves for the new responsibilities that now seem imminent, by thorough study of all the factors involved in vocational education.

2. *Narrowness of Aim*.—A second form of objection arises from the belief that the vocational education program is determined



by an incomplete vision of the real meaning of education, and that it sets up aims that are indefensibly narrow. Basing their judgment on the performance of certain private institutions conducted primarily for gain, critics of this type appear to conceive that to train a boy or girl in the operation of some factory machine or process by means of a brief intensive course is regarded and accepted as vocational education. To this view the one sufficient reply is that it is wholly mistaken. There is no evidence that this is the view held by the framers of any of the legislation thus far enacted. On the contrary, emphasis is quite generally placed, in the laws themselves, on the "supplementary instruction necessary to build a well-rounded course of training."

Furthermore, the experience of the States which have undertaken to deal specifically with this problem demonstrates that this narrow conception of vocational education is not the one which will prevail in this country. It may be possible to find imperfections in administrative machinery and defects in method of instruction, all of which are being constantly and earnestly studied with the object of their elimination, but it is not believed that the leaders of the vocational education movement can be justly charged with seeking anything less than the highest interests of young people and the social whole.

3. *Prescription of Future Careers.*—There are those who proclaim the dangers involved in vocational education because of its supposed tendency to prescribe or fix the future careers of boys and girls on the level of the training given, which is assumed to be "lower," or in some way less desirable, than that of traditional education. One prominent spokesman for this group has publicly charged vocational education with being a deliberate attempt to determine arbitrarily the life occupations of boys and girls, and to divert them at a tender age into careers which hold no promise for the future.

As Dr. Snedden has ably pointed out, this is a baseless charge. There is no issue with regard to vocational education under 14 years of age, since there is "little or no serious discussion of vocational education, as direct and purposive preparation for a specific calling, which now contemplates any claim upon the years required in most States to be given to compulsory school attendance, namely, from 6 to 14 years of age." (Editorial in "Educational Administration and Supervision," December, 1915, p. 679.)



Neither has there been offered any serious proposal to curtail existing opportunities for advanced education and culture. The point that appears to be overlooked in this criticism is that, regardless of where the responsibility lies, there are thousands of young people who are not receiving the advantages of education or training of any kind. Even if the traditional high school and college facilities were immediately doubled, many of these young persons would grow to maturity without adequate education, because for a variety of reasons, they do not or will not go to the high schools and colleges that are available.

The new point of view represents, in part at least, a sincere attempt to serve the thousands of persons who are not being helped by existing schools, because they are not in them. It is merely begging the question to assert that the proposed schools or courses will tend to prescribe the careers of those who are attracted by them, and the students will thereby be deprived of all prospects of future advancement. Vocational education of less than college grade has not been sufficiently tried out in many places to justify the claim that it cannot succeed where other efforts have failed. It may be pointed out, very appropriately, on the contrary, that in places where the experiment has been made the results to date are highly satisfactory to all concerned.

4. *Difficulty of Adaptation.*—Another objection is based on the alleged difficulty, if not impossibility, of adapting specific vocational education to the rapidly changing conditions of commerce and industry. It is held that it is useless to attempt to train boys to become efficient workmen in the machine industry, for example, as it is today, for by next year the methods and processes which they will have mastered may have become obsolete, and their "jobs" may have vanished.

Against this objection it may be effectually urged that:

(a) Any specific training for a useful occupation which may be received, or any marketable skill which may be acquired, constitutes a positive asset to the individual, and is to be regarded as immeasurably valuable in comparison with the equipment of an individual who has no definite training or skill. Further, the very fact of having mastered the technic of one occupation, even though that becomes obsolete, gives one the confidence to struggle with the demands of a new calling if perchance that becomes necessary.

(b) As already indicated, before the problem of vocational

education can be considered solved, as far as the fields of commerce and industry are concerned, a way must be found to do something more than fit the individual for a particular "job" and this the program definitely aims to do. It cannot be legitimately asserted that public vocational education anywhere is neglecting or minimizing the importance of this difficulty, or is manifesting a disposition to be satisfied with anything less than its resolution.

(c) The possibility of some adjustment on the part of industry itself must be assumed. It is inconceivable that society will permanently and complacently accept working conditions that demand the sacrifice of human values in the interest of so-called efficiency. It is the duty, therefore, of vocational education to study conditions and demands as they are, and to arouse popular interest in their improvement wherever possible.

(d) To advocate a halt in the progress of vocational education on the ground that the way is beset with difficulties is not becoming to those who would elevate education to the status of a profession.

5. *Expense*.—Finally, the development of vocational education as a public responsibility has been opposed on the ground that it is expensive, and that, therefore, it is a matter to be left to the individual worker or to the employers who are to profit by it.

Vocational education of less than college grade is expensive, but so is vocational education of college or university grade. Ignorance is more expensive than either. It costs the public far more to educate a surgeon or lawyer, or an engineer, than it does to educate a young person for one of the industrial or commercial pursuits contemplated, and yet, there is no great outcry against medical, or legal, or engineering education because it is expensive. It is coming to be more and more recognized that money devoted to education is an investment rather than an expense.

## THE CULTURE EPOCH THEORY

The culture epoch theory, as a pedagogical reality, originated with Professor Zeller, of Leipzig. He studied the development of the child mind through the somewhat distinct epochs of power, imagination, and capacity to reason, through phases of moral insight and through the sympathies and the ruling tendencies and interests. Then he sought for a corresponding material of education which would develop on a similar basis. He turned to the history of civilization, noted the constant state of development of the race, and, convinced of the truth of his investigations, he proceeded to adopt this as a concrete basis for his theory. In framing the curriculum he arranged the studies in accordance with the various culture epochs. He began, as history begins, with myths and legends, and heroic traditions; he continued with biography, and finally used history proper. With the literature of the race he made extensive use of bible stories, for it was his conviction, and rightly so, that the consciousness of every people must be filled with the pure spirit of Christ, if it is to be raised to the highest stages of its moral existence. He argued that in this manner of following race development, the child was being strengthened in his apperception masses; that the apperceiving power acquired about past conditions served to increase his capacity in understanding and appreciating present conditions and environment.

Zeller's scheme, in general, was to base all subjects on the culture studies, as he called them. These should be the center of concentration and around these, and entirely subservient to them, should develop the central and secondary subjects. Character, he maintained, was of primary importance in education, and moral interest must consequently be perpetually stimulated. But even advocates of Zeller's theory admit the danger of allowing any one subject to dominate the entire curriculum. The subjection of other branches to one particular department proved a great failure in the past and this experience they wished to avoid bringing upon education again, no matter how noble the principle might appear.

Then Colonel Parker advanced his "Concentration Theory." This proved but a change of subject—the basis now being the nature studies rather than the culture studies. He advocated



coordination, but in trying to remove old difficulties, he but succeeded in introducing new problems. He veered the burden of central matter from the culture studies to such an extent as to neglect the humanistic side and placed all stress upon the study of nature. The formal studies were in danger of losing their significance by being subordinated to the other studies. The chief problem, as raised by one educator, is stated thus: "Is the philosophical conception of energy working through matter in accordance with the universal law a safe workable basis for the presentation of knowledge to children." How many scientists have we that clearly comprehend this grand unity of nature, and not only of nature, but of nature and man? Will not the blind be leading the blind when elementary teachers make serious attempts to follow such a principle?" Thus research has continued, conscientiously, it is true, but without much real progress in favor of the culture epoch theory.

What application has this theory, the culture epoch theory, to education? What effects has it upon pedagogical means and methods? Its application is probably due to the world-old difficulty of finding a proper succession of materials and activities in education. For years educators have been attempting to arrive at some adequate plan which will "mediate between child and subject material." As one author states, "the principle (to be adopted) must strike a bond of deepest sympathy between child and material, between subject and object." And after serious study they greeted with joy the culture epoch principle as the one which "consistently attempted the solution" of their problem.

A brief statement of the basis of this principle, as given by Dr. Van Liew, is as follows: "This important principle is based upon the parallelism, or better, the analogy, between the development of the individual and that of the race. It is claimed that this theory, once established, should be made the guiding principle in the solution and arrangement of materials for instruction, for reasons which we shall hereinafter examine." And as the most important of these principles he offers the following argument: "The more thoroughly man grasps and assimilates the powers that have been the more thoroughly does he become master of the situation about him, the more efficiently does he grapple with the problems of the future. But how shall this grasp of the world's culture be attained? Before this vast (shall we call it) treasure

of culture, the key to the present situation, the limited capacity of the human intellect seems impotent. Indeed, we are in danger of educational materialism (Doerpfeld's Didactic Materialism) as long as there is no clearly defined principle of selection and succession. The former is furnished, in part at least, by the aim of education. Education aims at the ethical development of the individual, and to this end seeks to impart a broad grasp of the essentials of the world's culture, so that they shall result in ready power to the individual, and ultimately in enhanced power to the people, the race."

Kant, Jean Paul, Goethe, and Pestalozzi were advocates of this theory in their day. Herbert was influenced by Pestalozzi and agreed with the Swiss educator in his views on this subject. He held that "if one would prepare youth for spiritual elevation he should see what the spiritual development of mankind had been—the educator shall see in the progress of his pupil a recapitulation of the great progress of mankind." Zeller took up Herbert's idea and, as above mentioned, gave it deeper research than had previously been given to it. From the latter's application, then, evolved numerous plans conforming in greater or lesser degree to his suggestions. Hartmann, Baldwin, Hall, and others have advanced favorable opinions of the value of this theory in educational centers, and wonderful results have been promised for the practical use of this purely theoretical principle. One becomes hopelessly confused and amazed at the very number of arguments placed in favor of this educational move.

The truth of the principle that "ontogeny is a recapitulation of phylogeny" is not to be questioned. The fault lies in the attempt to make this biological fact a psychological truth and in striving to conform education to its rigid rules. In making the transfer of the doctrine from biology to psychology, psychologists and educators, even of such wide repute and unquestioned ability, as those previously mentioned, forgot an important item, *i. e.*, that in embryology we are concerned largely with structure, whereas in psychology we are dealing chiefly with function, and we cannot, therefore, transfer validly from one of these sets of phenomena to the other. This objection is conclusive evidence of the invalidity of carrying out the culture epoch theory on a practical pedagogical basis. Moreover, if we are to judge of the practical value of this theory from the industrial and social history series for



primary grades, we must admit that our estimation of the value is negative in the highest degree. But worse yet if we are to take the Eskimo stories as a standard of the culture series; we cannot express our disapproval in terms strong enough. Even if we would allow that the child passes through the primitive savage state at the age of six or seven, it would seem of the deepest importance that every means should be used to prevent his nature from expressing itself along this savage line. Stressing this phase, as these stories do, is the most dangerous of educative principles. The plastic stage of the child mind absorbs every detail and he will never fully recover from the effects of such vicious material. The above mentioned literature cannot surely be what McMurry had in mind when he said, "The grasp of any great epoch of national life in its entity brings it into close touch with the masterpieces of literature of that epoch. A great masterpiece of literature gives powerful expression to the ruling ideas, the life and spirit, that characterize any age. The avenues through which the child must pass in order to partake of the spirit and enterprise of past epochs of history are the masterpieces of literature which, better than anything else, reflect the life and the spirit of those ages." This is true and against this no sane educator would offer objection. The point of opposition lies in trying to form the helpless child to live through the savage and gruesome customs of his early ancestors and then insist that this will impart culture and spiritual insight. We must agree with Professor Patten, who maintains that there are today abundant concrete examples all about us of the truths we seek to draw from older materials.

The child should be given the wisest insight into the world about him, and in training the most efficient control of it. His ideas, interests, and powers must be adapted and adjusted to the civilization of his age. The world and the human mind, once for all, are continuing in a ceaseless interaction and the teacher becomes the co-worker with this divine appointment or education. He can and must cooperate with helpful agents. True, he cannot be builder of the intellectual structure—this must be done by divine grace working through nature and the cooperation of the individual, but he must furnish the right kind of material, the very best to be had—must render the environment selective; must help the child to build model ideals, correct ideals. Correct ideals and model ideals will be factors to the child to discriminate what



is desirable and what is not. The teacher must keep away from him evil and objectionable influences, and give an ideal tendency to those that are serviceable. It is to this end that the teacher must select and choose that material for instruction through the use of which he can best participate towards the development of that power which makes for righteousness and best living, that makes the child a child of God and a worthy member of the human race. The child upon leaving school will soon come to meet not only sunshine, but storms as well—smiles and tears will alike play their rôle in his life, but if his ideals and ideas are correctly formed he will be prepared to meet life's phases as they come—he will be able to live among all kinds of environments and keep virtue. If education does not accomplish this, it has lost its purpose.

SR. M. GONZAGA, P. H. of J. C.

Fort Wayne, Ind.

## EDUCATIONAL NOTES

### HOW TO VITALIZE THE TEACHING OF AGRICULTURE

How can we vitalize the teaching of agriculture in the rural schools?

No more important problem is presented to American educators today. It can be solved in but one way:

*Rotate the subjects.*

This will prevent skimming, and repetition; it will sustain interest—keep the subject alive.

The teaching of agriculture in rural schools never will be a success so long as we teach the same thing over and over again, year after year, or allow the teacher to skim all the branches and leave a subject barren and uninteresting for the teacher who follows the next year.

In one-room schools all children in the lower grades become as familiar with subjects taught in the seventh and eighth grades as do their older brothers and sisters. By rotating the subjects a new field is opened to the pupils each year.

Rotation of subjects means the teaching of but one class of subjects each year, such as:

First year. Farm crops—corn, alfalfa, weeds, seeds, gardens, and for girls, sewing, etc.

Second year. The making of things—tying and splicing rope, cement work, making fly traps, screens, canning, etc.

Third year. Animals—live stock, feeding, testing milk, diseases and remedies, cooking, etc.

Fourth year. Soil and home—saving moisture, rotation of crops soil fertility, sanitation, flowers, pictures, etc.

Rotating of subjects:

Enables us to teach more agriculture.

Eliminates repetition.

Gives us a new subject each year.

Keeps interest alive and keen.

Does not kill the subject by skimming or teaching the same thing over and over again.

Makes the directing of the work much easier for the county superintendent who always has more than he can do. Instead of having several lines of instruction to prepare each year, he will have but one.

Agriculture will ultimately be taught in all rural schools. In Oklahoma, it is required by the State constitution, in other States by law. Some States have tried it, but in a hit-and-miss fashion. They have skimmed through books; taught words, not things; repeated the same subjects every year; killed interest; made agriculture a dead letter.

If we would teach agriculture in a way to bring the best results, we must keep it alive—must develop interest—must rotate the subjects.

Agriculture cannot be successfully introduced in all the rural schools in any State or any county at the same time. It must grow into the schools. That is the basis of the plan adopted in Oklahoma.

They selected twelve county superintendents who are live wires. These superintendents held a three-day meeting, studied how to teach a few definite things and collected the necessary demonstration material.

Each of these superintendents selected from four to a dozen of his best teachers in whose schools agriculture is being taught this year. These teachers were given special instruction at the teachers' institutes.

When the school year opened, the county superintendent and his assistants visited one of these schools and assisted the teacher in starting the work right. Then a second school was visited, and a third, and so on. There are only a few teachers to look after this year. The work of the superintendent is simplified, concentrated, made more effective.

Next year other counties and other schools will be added. Agriculture will *grow* into the schools. In four or five years it will be taught in every rural school in the State—and taught in the right way.

We cannot put agriculture into all the schools at once. Its teaching is essentially a matter of growth and development.

We cannot vitalize agriculture in the rural schools except by rotating the subjects.

And the word "agriculture" is used here to mean anything pertaining to the life and welfare of the children and the people of the community—health, sanitation, social conditions, home conveniences, community interest, as well as the things having to do directly with farming.

P. S. HOLDEN.



## HIGH COST OF LIVING

In a recent interview, Dr. P. P. Claxton, Commissioner of Education in the Department of the Interior, made the following statement regarding the high cost of living and a partial solution of it:

"'High cost of living' is on the lips of all people in all cities, towns, suburban communities, and manufacturing and mining villages in the United States. It is discussed in the editions of every newspaper and magazine. To millions of laboring people and professional people on small salaries it is a very real thing. To hundreds of thousands with large families of children to support and educate, it has come to be a fearful thing; to many, torture and death.

"For the high cost of living there are many causes. Two of these are the unusual lack of food, and the fact that most of the food is consumed far from the place of production, which makes the consumer pay the cost of storage and transportation, and the profits of the middlemen, many of whom, in times like these, take advantage of the wants of the people to make profits larger than they should.

"Is there a remedy? There is a partial remedy at least, but not wholly in investigations or legislation. This remedy is so simple and close at hand that, as is so frequently the case, it is overlooked. In the schools of the cities, towns, suburban communities, and manufacturing and mining villages of the United States there are approximately 6,000,000 boys and girls between the ages of nine and sixteen. Most of them are idle more than half of the year. They are in school less than 1,000 hours in the year, and allowing ten hours a day for sleep, are out of school more than 4,000 waking hours, more than an average of nine hours a day, not counting Sundays. National and state laws make it impossible for most of them to do any profitable work in mill, mine or shop, and many of them are forming habits of idleness and falling into vice. Even during the vacation months only about 10 per cent have any profitable employment; only about 5 per cent of them go away from their homes except for a few days. Still, they must live and be fed and clothed.

"For four millions of these there is access to back yards, side yards, front yards, and vacant lots, which might be cultivated as

small gardens for the growth of vegetables and small fruits. Many live where space could be easily had for chickens, ducks, or pigeons. And there are not less than 6,000,000 older boys and girls and adult men and women for whom an hour or two of work each day in a garden would be the best form of recreation and rest from the routine of their daily labor in office or shop or mill or mine, and who might easily find the time for it.

"With some intelligent direction, these school children and older boys and girls and men and women might easily produce on the available land an average of \$75 each in vegetables and fruits for their own tables or for sale in their immediate neighborhood; fresh and crisp through all the growing months and wholesomely canned and preserved for use in winter. This would add \$750,000,000 to the best form of food supply of the country without cost of transportation or storage and without profits of middlemen. The estimate is very conservative, as has been shown by many experiments.

"In addition to the economic profits, there would be for the children health and strength, removal from temptation to vice, and education of the best type; and, for older persons, rest and recreation in the open air and the joy of watching things grow.

"This might all be attained at comparatively little cost by putting into the public schools, for every hundred children between the ages of nine and sixteen, one teacher skilled in gardening and paid for all the year. One such teacher could easily direct the work of 100 children, and of the 150 older persons belonging to the families of these children or living in their community. Thus 40,000 teachers of this kind would be sufficient for the entire country. These teachers might easily be had for an average additional salary of \$500 or a total of \$20,000,000. There would be some cost for seeds and some for fertilizers and tools, but after the first year the cost of these last two items would be comparatively little. The proceeds would represent profits to a greater extent than in any other kind of production. The miracle of it is in bringing together idle land on the one hand and idle children and tired people on the other. Alone, neither is productive, but all would be benefited by the combination even if the vegetables and fruits produced had no value; the land by the cultivation, the children by the health-giving, educational labor, and the older people by the hours outdoors and the contact with the soil."



## SCHOOL GARDENING IN PORTLAND

An advance step in school gardening is being taken this year in Portland, Ore., in the inauguration of the plan of placing the leadership of the work in the hands of pupil "captains." These boys started in very early in the winter meeting the garden supervisor at the school-board rooms once each month. There they witness the performance of practical experiments. They learn to do these experiments, and then take them back to their schools where they go from room to room teaching the lessons to their fellow pupils.

When spring comes on these captains will devote their attention to plotting and planning the school gardens. Teachers and principals merely have to supervise and consult with these captains, and the latter do all the work. Several of these ambitious boy captains of scientific gardening have announced their ambition to become scientific farmers when they get through school.

L. A. Read, garden supervisor, reports that he will have between forty-five and fifty school gardens under the boy-captain system this year. Such vegetables as cabbage, beets, potatoes, corn, beans and peas are to be planted. These gardens will be in their prime in July. The fact that a Portland school held the school garden championship of America for two years will add to the interest in Portland gardens during the N. E. A. next summer. Superintendent L. R. Alderman, of the Portland schools, organized in 1905 what is believed to have been the first county-wide children's agricultural fair ever held in America, and since that time has been a constant supporter of the club, garden and fair movement in the schools.

In the Montavilla school, in Portland, vegetables are to be grown and canned this year for the school cafeteria. The school children, with the aid of one cook, run this cafeteria, charging 5 cents a meal. The cook is paid on a scale varying with the number of meals served. The number varies from 125 to 150.

C. C. THOMASON.

## BEGINNINGS IN THE STUDY OF SCIENCE

In science, pupils first observe, collect facts, trace causes and relations and compare and draw inferences for the sake of conclusions which are to be worked out by their own thinking and tested by facts of their own seeing. The truth which is arrived at is first



worked out in some concrete setting and is afterwards seen in its more general application.

Most sciences present a few points which are so central that they are keys to the whole subject. The pupil should first seek to discover these points and to make them his own. Facts and phenomenon should precede; the laws and principles should follow. The pupil should thoroughly acquaint himself first with the elements. It is well if he investigates the subject indirectly for himself and masters the method of study, rules and precepts before beginning the formal study. He should seek ideas that give science its character; for science can never be understood until these ideas have been considered under both their inductive and deductive relations. A certain author says, "Before the pupil is in any degree fit to investigate a subject experimentally, he must have a clearly defined idea of what he is doing, an outfit of principles and data to guide him, and a good degree of skill in conducting an investigation." If a child is to reach maturity with a proper insight into physical laws, forces, products, utilities and inventive appliances, he must begin early to train his eye and his understanding to look into these wonders.

A more complete mental assimilation is attained by the organization of the knowledge thus received with reference to the science about to be studied. The organization of previous information, existing in the mind with reference to new matter, about to be given our thoughtful attention requires the breaking up of old thought combinations that the new ones may be rendered more active. It may also be remarked here that existing combinations of thought take a firmer hold when new thought combinations are formed. The individual is then able to consider each thought element by itself; but it is a great advantage if the student ascertains relationship among the old and new thought elements. When the underlying relationship has been discovered it will not be difficult to assimilate the new thought. The knowledge will then be rendered exact and positive.

If a student becomes acquainted with one fact, this will introduce him to another, and so on in endless succession. This process links the known and the unknown together and it has a strong educative effect. It enters as a constituent element into the personal culture and growth of the individual; it becomes a part of his life and character; it is an essential agency in social equipment and

in the development of personality. The pupil issues forth enriched in knowledge, in discipline, in sympathetic insight and in practical power. He will become able to rise from the sphere of scattered facts to the sphere of united systems. Once the idea is brought into contact with new facts things or objects it tends to promote the formation of ideas of these also. The earlier information accelerates the acquisition of knowledge to a prodigious degree.

When in science, the turbine wheel, the process of distillation, the vacuum pan, throw light upon earlier lessons in geography the pupils see the great connection between things and is encouraged. Any science lesson that springs from some center of the child's knowledge, such as home or school, is reenforced by the whole previously developed machinery of habit and experience. This overlapping of the fields of knowledge binds things together which belong together in the mind. It can scarcely be overestimated as a means of better organizing and consolidating all the earlier studies for it gives a connected body of knowledge.

SR. M. LAURENTINA, C.P.P.S.

Maria Stein, Mercer Co., Ohio.

#### ONE-STORY SCHOOLS IN PORTLAND

Dread of fire felt by teachers in second and third story school-rooms, the disturbance of masses of children going up and down stairs, and a saving of \$5,000 a room in cost of construction were some of the considerations taken into account by the School Board of Portland, Ore., in adopting Superintendent L. R. Alderman's plan of one-story structures. When visitors discover the beauty as well as the utility of these new buildings they invariably conclude, "Why, after all, do we need 'the labor of an age in piled stone?'"

"The astonishing fact," says Superintendent Alderman, "is that although one would naturally suppose upon first thought that the one-story school would take up too much of the playground room, there is actually much more play space available on a 200-foot block with the new building than with the old two-story type structure.

"A sixteen-room two-story building on a 200-foot block stands in the middle of the block and leaves but a narrow margin on the outside. But the new type building occupies the outer edge of the block, leaving a large inner court for play. When the dismissal



bell rings the children rush out into this inner quadrangle where there is no danger of passing automobiles or motorcycles. Mothers' fears are thereby much relieved.

These new schools, called by some "the last word in school architecture," will be open for inspection during the coming session of the National Education Association. There are now three of them in Portland—the Kennedy, the Fulton Park, and the Terwilliger.

C. C. THOMASON.

#### PATRIOTISM AND BABIES

How the strength of the nation is being impaired by the conditions which make babies sicken and die, and what some 2,000 communities have done to awaken interest in the conservation of the youngest citizens, are briefly reviewed in a new bulletin on Baby Week Campaigns which has just been issued by the Children's Bureau of the U. S. Department of Labor.

Approximately one in ten of all the babies born in the United States dies before completing twelve months of life, and the Children's Bureau says:

"It was once thought that a high infant death rate indicated a greater degree of vigor in the survivors. Now it is agreed that the conditions which destroy so many of the youngest lives of the community must also result in crippling and maiming many others and must react unfavorably upon the health of the entire community."

Two thousand one hundred communities have reported to the Children's Bureau the details of a Baby Day or a Baby Week by which they called attention to the need of protecting their babies. Ingenious devices for exhibits, new methods of distributing pamphlets on baby care, ways in which information on local conditions was secured and published, and other interesting features from these local reports are described in the bulletin as suggestive for those who are planning a similar campaign.

The bureau says: "Not all of the 2,100 communities reporting a Baby Week Campaign in 1916 may find it wise to repeat the celebration in 1917; but the United States includes 14,186 incorporated cities, towns, and villages, and it is doubtful if among the thousands which have never had a Baby Day or Baby Week there is a single town or village which would not profit from such a campaign."



## CURRENT EVENTS

### THE CATHOLIC UNIVERSITY OF AMERICA

The feast of St. Thomas Aquinas, patron of Catholic Schools, was solemnly kept on March 7. The Rev. Dr. Nicholas A. Weber, S.M., Associate Professor of History, celebrated solemn high Mass in the chapel of Gibbons Hall at 10.30 a. m., which was attended by the faculty in academic robes and many of the students. In the evening a lecture was delivered by the Rev. Dr. Thomas V. Moore, C.S.P., in the Assembly Room, McMahon Hall, on "Religion and Morality according to St. Thomas."

The Sixth Annual Rector's Prize Debate took place on Thursday, March 15, in the Assembly Room, McMahon Hall. The question was "*Resolved*, That the United States own and operate the railways within its borders. Constitutionality waived." The affirmative was upheld by Messrs. Martin A. Hunt, Captain, '17 Massachusetts; Louis L. Guarnieri, Law '18, Ohio; Vincent Glynn, Letters '19, Connecticut; and the negative was supported by Messrs. George A. Barry, Captain, Law '17, Massachusetts; Francis J. Ford, Law '17, Pennsylvania; William F. Scholl, Law '17, North Carolina. To the latter side the judges awarded the prizes. Mr. R. Hayes Hamilton, Law '18, Ohio, presided, and the judges were the Hon. Henry F. Ashurst, United States Senator from Arizona; the Very Rev. Peter J. Callaghan, C.S.P., Ph.D., Rector of the Apostolic Mission House; and the Hon. E. F. Wendt, of the Interstate Commerce Commission.

The Irish History Club conducted the celebration of St. Patrick's Day with exercises on the eve of the feast in the Assembly Room, McMahon Hall. The following was the program:

|  |           |
|--|-----------|
| Overture—Salute to Erin.....   | Orchestra |
| Introductory Remarks..George Barry, President of Irish History Club  |           |
| Religious Significance of St. Patrick's Day..Rev. Dr. William Turner |           |
| The Bohemian Girl.....   | Orchestra |
| National Significance of St. Patrick's Day..Dr. Joseph Dunn          |           |
| Gems of Erin.....  | Orchestra |

|  |                         |
|--|-------------------------|
| Irish Character.....                       | Rev. Charles I. Carrick |
| Present Day Irish Movements.....           | Rev. James Geary        |
| Killarney.....                             | Orchestra               |
| Ireland's Destiny.....                     | Rev. Dr. Patrick Healy  |
| The Star Spangled Banner.....              | Orchestra               |
| Music by the Catholic University Orchestra |                         |
| Rev. F. J. Kelly, Director                 |                         |

The annual spiritual retreat for the students of Divinity Hall opened on Ash Wednesday, February 21, at 8 p. m., with the *Veni Creator*, and a sermon by Rev. Daniel J. Quinn, S.J., who conducted the Retreat. Benediction of the most Blessed Sacrament immediately followed. The Retreat continued during Thursday, Friday and Saturday, and on Saturday, after the evening conference at 5.30, there was the renewal of clerical vows. The Retreat closed on Sunday morning. All the exercises took place in the chapel of Divinity Hall.

Mr. William Cain, of Pittsfield, Mass., a student in the Department of Architecture of the Catholic University, has been declared winner of the annual scholarship competition held under the auspices of the Washington Chapter of the American Institute of Architects.

The jury of award, composed of prominent local architects appointed by the President of the Chapter, was unanimous in its selection of Mr. Cain as the recipient of this prize which entitles the holder to visit the current exhibition of the Architectural League of America in New York at the expense of the Institute, and confers numerous advantages such as introduction to the prominent members of the profession in New York, and opportunity to visit their offices as the guest of the Institute.

An entire year's work in design served as basis for judgment in the competition, and the representative of the Catholic University was awarded this honor over the representative from George Washington University.

Mr. Cain had gained distinction during the year owing to the receiving of two First Mentions upon the problems passed upon by the Jury of Award of the Society of Beaux Arts Architects in New York.

#### LATIN EXHIBIT

"Why study Latin?" is the name of an exhibit being shown in the Newark Library until the first of March. This exhibit is based

on a plan made by Miss Frances E. Sabin, University of Wisconsin, and consists (1) of a series of charts showing by printed descriptions, by diagrams and graphs, and by pictures, the relation of Latin to modern life and education; (2) of mounted pictures and German educational lithographs of Roman life and Roman architecture, and portraits of eminent Romans; (3) of text-books and literature on the subject; and (4) of objects, both reproductions and originals, from Pompeii.

The exhibit has been received with much interest by local educators. The exhibit will be lent and shown in March at the University of Michigan in response to a request from the librarian. It will travel thereafter to the other colleges and high schools from which requests are being received.

The exhibit will be available after April 1 to institutions wishing to show it.

#### THE WAR AND EDUCATION

War has laid a heavy hand on education in Europe and, according to a correspondent of the *Associated Press*, its effects in England are felt not only in the complete derangement of the present educational system, but in the prospect of far-reaching changes after the war. The basis of these prospective changes is the modernizing of education, making it more practical for coping with every-day business affairs of life, after the American and German methods. This, in turn, has precipitated a heated controversy over whether the English school system is to be "Germanized." Premier Lloyd George's recent choice of Professor Fisher, head of Sheffield University, as minister of education, was one of the steps to get a practical educator in charge of affairs while the changes were working out. Other interesting items from the same source are the following:

The present effect of the war on education is shown in the reduction of the great universities of Oxford and Cambridge to mere shadows of their former extent. Instead of having about 7,000 to 10,000 students, they are now reduced to the dimensions of small schools, with about 500 each. There is the same reduction to mere shadows in the extensive system of universities and technical schools throughout the country, at London, Glasgow, Sheffield, Manchester and all the great cities. All the able-bodied students have gone to the war and even those not able-bodied are engaged on research work in munitions, aeronautics, aviation, wireless telegraphy and mapmaking for the government.



The public schools have been similarly affected, particularly in the teaching staffs, about 25,000 school teachers having been taken from the regular establishments to join the army. The scholars in the secondary schools have also suffered marked losses as the top-form boys have fallen within the military age. Even the elementary schools have felt their share of the effects in the loss of teachers, the military occupation of over 1,000 schools as hospitals, barracks, etc.; the displacement of 110,000 pupils by this military occupation of schools; the taking in of 25,000 refugee Belgian children, and the substitution of women for men as teachers. One school has a woman teacher for the first time in sixty years. Another large school has fifty-seven woman teachers.

Even the courses of study are materially changed to a war basis. In one locality there are courses on the western front, the eastern front, the Balkans, the war in the air and naval operations. In another locality war loans, war taxes and similar subjects are discussed. Letters from relatives at the front are regularly read before the classes, as 95 per cent of the pupils have relations at the front. Much of the composition is on war subjects. Geography of the countries at war has been greatly stimulated; also the history of the Balkan and other countries of which little had been known. At one school the boys have constructed a sand map, 20 by 13 feet, of Flanders, the Dardanelles and the Trentino front in Italy.

It is at the great universities, however, that the greatest change has occurred. At Oxford, which is a university grouping of twenty-two schools, Balliol has furnished 690 soldiers and has had 87 killed; Oriel furnished 540, killed 97; Magdalen furnished 725, killed 106; Trinity furnished 630, killed 86; Christ Church furnished 1,075, killed 113; St. Johns furnished 485; killed 59; University furnished 554, killed 88; Queen's furnished 403, killed 42; Corpus Christi furnished 240, killed 44.

Cambridge shows the same large representation at the front and heavy death lists. Up to the beginning of the year Cambridge had furnished 13,138 men at the front, of which 1,403 had been killed, 1,945 wounded, 213 missing or prisoners. Victoria crosses have gone to five Cambridge men and eight Oxford men; while many other crosses, honors and foreign decorations have gone to the men of both institutions.

As a result of the depletion of the universities, foreign students are about all that remain. The Oxford cricket team, for instance, is made up of about ten Americans and two or three students from India. At Trinity only four British students remain, these being exempt from service for one cause or another; at St. Johns, 9; at Wadham, 5, and similar depletion all along. The American Rhodes scholars go on as usual, however, with little or no change in courses, although the whole manner of college life has changed. The academic uniform has given place to khaki, and undergraduates attend courses and teachers give lectures in khaki. Owing to the restrictions on night lighting, some of the schools have given up their traditional evening services. The work-people around the universities also are all changed, all the men servants having gone to war and women having taken their places for the first time as bedmakers and in the kitchen and butteries. Keble has introduced seventeen women.

In athletics, for which the universities were famous, there is practically a complete suspension. Few of the colleges were able to keep up football or hockey teams. Rowing has similarly been demoralized and none of the famous old eights could be kept together. By combining, Magdalen, St. Johns, University and New College managed to ship two four-oared crews, which have taken part in some local contests. Track teams have been completely given up. About the only outward evidence of athletics has been the drilling of squads of university recruits preparatory to their leaving for the front.

The "after the war" changes of the universities and the whole educational system, high and low, has stirred up an agitation in all parts of the country. Lord Haldane has summed up the main direction of this change, as follows: "The calamity of war has brought with it one element of brightness and hope. We have been stirred out of our slumbers. We have learned that we cannot have the knowledge and science required for the advancement of our industries and for the making of great discoveries unless we have the broad foundations of education in our people. We have learned the German lesson in more ways than one, and we should meet her with spiritual weapons, just as we meet her with temporal weapons."

Many others have taken up the same theme, urging that scientific branches must prepare men for competition with Germany. The

president of the head masters' congress urged similar change. Business men, also, have been called into the discussion, one head of a large business concern declaring that the educational system of the country must be made more practical, after the American method, so as to be better adapted to the needs of industry.

Lord Bryce has also taken part in the discussion, holding that old standards should not be too violently changed, as uniform culture was quite as essential as specialization for practical ends. On the whole, however, the discussion has shown practically all elements agreed that the war has compelled a reform of the whole educational system and its methods, largely toward securing more attention to the scientific and practical conditions of American schools. A recent remark by Andrew D. White of Cornell, that the war would make the American school system the model of the world, has attracted attention in the discussion over here, and many agree that the coming reforms will be along American lines.

#### THE RESTORATION OF LOUVAIN UNIVERSITY

Mr. Clifford N. Carver, former secretary to Ambassador Page at London and recently secretary to Col. E. M. House on the latter's trip to Europe, has been quoted as saying that the University of Louvain is to be restored through the efforts of American educational institutions. Mr. Clifford has just returned from Europe, whither he went to consult with Belgian officials and to obtain from them detailed plans of the buildings and an exact statement of the damage suffered by the University in the early days of the war. A committee will be formed to take charge of the work and this will be composed, he says, of the heads of some of the leading universities and colleges of the United States and several prominent American financiers.

#### THE LAETARE MEDALIST

The Laetare Medal has this year been awarded to Admiral William S. Benson, chief of naval operations. This distinction conferred annually by the University of Notre Dame on some Catholic layman distinguished in literature, science, art, commerce, philanthropy or some other form of beneficent activity, is for the first time presented to a naval officer. The recipient is the highest ranking officer in the American Navy.



## FEDERATION OF CATHOLIC SOCIETIES

On the last Tuesday of February the National Executive Board of the American Federation of Catholic Societies met in Chicago to arrange for the next convention of the Federation. The dates determined upon are August 26, 27, 28, and 29, and the place is Kansas City, Mo.

An important matter before the Board was the report of the National Organization Committee regarding the new plan of organizing the Federation on diocesan lines—with the diocese as the unit instead of the county or State. This plan was indorsed by the New York Federation convention and was subsequently submitted to the hierarchy for indorsement. Letters from about one-half of the American hierarchy were presented favoring the diocesan plan. Some of the members of the hierarchy still have the plan under advisement and the committee expects that it will soon receive the unanimous consent of the Bishops. Among the distinguished members of the hierarchy favoring the plan are Cardinal Farley, of New York, and Cardinal O'Connell, of Boston. The Apostolic Delegate indorses the plan with the following letter:

"Apostolic Delegation, U. S. A.

"MR. ANTHONY MATRE, K.S.G.,  
National Secretary of the American  
Federation of Catholic Societies.

"DEAR MR. MATRE: I received in due time your letter of November 28 with the copy of the letter prepared by Bishop McFaul, which the Federation proposes to send to the American hierarchy, but I was unable to answer it sooner on account of the pressure of other business that required previous attention.

"In writing to you now I have the pleasure of assuring you that I consider Bishop McFaul's letter very opportune. The plans which he suggests to the American hierarchy seem to me well suited for the building up of the Lay Apostolate. I therefore cordially give it my approval, and I feel confident that when the Bishops of the country have once become acquainted with the projects and have pledged their support to it, it will in a short time become an accomplished fact, since the zealous approval of the Bishops given to any good work is the assurance of that work's success.

"Kindly accept my good wishes and prayers that God will render the efforts of the Federation fruitful of good results, while with kind regards I beg to remain,

Sincerely yours in Christ,

"JOHN BONZANO,  
"Archbishop of Melitene,  
"Apostolic Delegate."

The new plan does not disturb any of the existing plans now in operation, but merely makes the diocese the unit. It provides for diocesan Federations built up on society lines, or parish lines, or both society and parish lines, or Federation diocesan commissions—the selection of the plan is left to the ordinary.

The national secretary made a report of Federation's activities with regard to Mexico and read letters from prominent officials regarding the recent arrest of two Mexican Bishops, whose fate was in the hands of Carranza. Timely protests made by national organizations affiliated with the Federation and by many high churchmen had the desired effect. A report was also received from a prominent Congressman regarding the prohibition rider to the postoffice appropriation bill, stating that the bill specifically provides that wine for sacramental purposes is exempt. This bill refers to the prohibition of the importation of liquor into prohibition States.

#### THE NEW BISHOP OF CHARLESTON

On Thursday, March 15, in the Cathedral of Baltimore, the Rt. Rev. Monsignor William T. Russell, rector of St. Patrick's Church, Washington, D. C., was consecrated Bishop of Charleston, S. C., by His Eminence, Cardinal Gibbons. The Cathedral was filled with the many friends of the new bishop, who is a native of Baltimore. Over 600 of his parishioners journeyed from Washington to be present. Priests to the number of 250 crowded the sanctuary; twenty or more monsignors and fifteen bishops from various parts of the country were grouped about the altar. In the church were many religious—members of the brotherhoods and sisterhoods, who have been associated with the new bishop in educational and charitable work.

Bishop J. J. Monaghan, of Wilmington, Del., and Bishop Owen B. Corrigan were assistant consecrators. The Very Rev. Edward R. Dyer, president of St. Mary's Seminary, was archpriest. The deacons of honor to the Cardinal were the Very Rev. P. L. Duffy, administrator of the Diocese of Charleston, and the Rev. Thomas J. Hogarty, rector of St. Peter's Church, Columbia, S. C. The deacon of the Mass was the Rev. A. K. Gwynne, of Greenville, S. C., and the subdeacon the Rev. Francis J. Lamb, of St. Joseph's Church, Philadelphia. The chaplains to Bishop Russell were the Rev. Joseph B. Tracey, of Boston, and the Rev. Thomas S. Mc-



Guigan, of St. Patrick's Church, Washington, The chaplains to Bishop Monaghan were the Rev. J. M. McNamara and the Rev. J. A. Smyth, both of St. Patrick's Church, Washington. Bishop Corrigan's chaplains were the Rev. J. J. Murray, of St. Elizabeth's Church, and the Rev. Francis P. Doory, of St. Martin's Church, Baltimore. The master of ceremonies was the Rev. W. Carroll Milholland, of St. Mary's Seminary, who was assisted by the Rev. Louis O'Donovan, of the Cathedral, Baltimore, and the Rev. M. P. J. Egan, of St. Patrick's Church, Washington.

The Very Rev. Dr. Edward A. Pace, of the Catholic University, read the apostolic brief—the papal commission to the new prelate.

The consecration sermon was preached by Rt. Rev. Bishop Donohue, of Wheeling, W. Va.

Bishop Russell pontificated for the first time in St. Patrick's Church on the patronal feast, March 17, and the occasion was another notable gathering of clergy and laity intent upon honoring the new bishop in his last official ceremony at St. Patrick's. The citizens of Washington offered a striking testimonial on Sunday afternoon in Poli's Theater. The large gathering was presided over by Martin A. Knapp, chairman of the United States Board of Mediation and Conciliation. Men prominent in the civic, diplomatic and religious life of the capital addressed the meeting and extolled the virtues of Bishop Russell as a citizen and a pastor. Among those who spoke were Senator Ransdell, of Louisiana; Senor Don Ignacio Calderon, Minister from Bolivia; Hon. Hannis Taylor, former Minister to Spain; Rev. John Van Schaick, Jr., President of the Board of Education of the District of Columbia, and Rt. Rev. T. J. Shahan, Rector of the Catholic University of America.

On the same evening the Knights of Columbus tendered a reception to Bishop Russell in their chapter house. Admiral Benson presided at this meeting and notable tributes to Bishop Russell were heard from Rt. Rev. Bishop Curley, of St. Augustine, Fla., and P. J. Haltigan, editor of the *National Hibernian*.

The members of St. Patrick's parish, among whom Bishop Russell has labored for the past nine years, had an opportunity to greet the bishop personally and receive his blessing on Sunday evening. The curates of St. Patrick's, the Rev. Fathers McGuigan, McNamara, Smyth, and Egan, were the principal speakers on this occasion, and while evidence was not wanting of the happiness of all over



the elevation of Monsignor Russell to the episcopate there were no attempts to conceal their regret over the loss of a devoted pastor. Many clerical and lay friends accompanied the bishop to Charleston to be present at his installation on Thursday, March 23. The venerable Cardinal Gibbons, who ordained Bishop Russell a priest twenty-seven years ago, and retained him as secretary for many years, who raised him to the episcopate, also officiated at the ceremony of installation.

#### CATHOLIC STATISTICS FOR 1916

With the appearance of the 1917 edition of "The Official Catholic Directory" published and copyrighted by P. J. Kenedy & Sons of 44 Barclay Street, New York, attention ought to be called to the fact that one hundred years have elapsed since the issuance of the first Directory for in 1817 "The Laity's Directory to the Church Service" was published and sold in New York by Matthew Field at his Library, 177 Bowery, within a few doors of Delancey Street. A short history covering the appearance of Catholic Directories since 1817 will be found in the editorial foreword which follows the title page of the 1917 issue.

According to the Centenary Edition of "The Official Catholic Directory" there are 17,022,879 Catholics in the United States (not including our Island possessions). With sixty-four Archdioceses and Dioceses reporting increases, four showing decreases, thirty-three Archdioceses and Dioceses making no change in the population figure the increase in the number of Catholics during the year 1916 is shown to be 458,770. It must be remembered in this connection, however, that the great Archdioceses such as New York, Chicago and Boston do not take a new census each year.

According to Joseph H. Meier, the directory compiler, the figure 17,022,879 is very conservative including, as it does, only the figures submitted by the Chancery Officials. Taking into consideration the "floating" Catholic population and the fact that some important Archdioceses and Dioceses take up a census only at intervals of ten years, Mr. Meier feels that he is safe in saying that the Catholic population of the United States is at present nearly 19,000,000.

Looking over that section of "The Official Catholic Directory" which contains the data for our island possessions one finds that there are 7,342,262 Catholics in the Philippines and adding to these

Philippine Catholics the number reported for Alaska, the Canal Zone, Guam, our possessions in Samoa, the Hawaiian Islands and Porto Rico, the total number amounts to 8,413,257. This figure does not include the Catholics of the three recently acquired Danish West Indies.

There are, therefore, under the United States flag 25,436,136 Catholics divided as follows: Continental United States, 17,022,079; foreign possessions of the United States, 8,413,257.

The Centenary Edition of "The Official Catholic Directory" bristles with facts and figures showing the progress of the Catholic Church. According to the 1917 volume there are fourteen Archbishops, ninety-six Bishops and 19,983 Catholic clergymen in continental United States. Of these 19,983 clergymen 14,602 are secular priests and 5,381 are priests of religious orders. Comparing the 1917 and 1916 editions it is seen, therefore, that the number of Catholic clergymen has increased by 411. The Directory further shows that there are 15,520 Catholic parishes in this country of which 10,190 have resident clergymen, 5,330 being mission parishes, that is, the churches being supplied from a neighboring parish. It is seen from these figures that 357 new parishes were organized last year.

Other figures taken from the 1917 publication show that there are 102 seminaries in the States with 6,898 young men studying for the priesthood; 216 colleges for boys; 676 academies for girls; 293 orphan asylums; 106 homes for the aged as well as 5,687 parochial schools with an enrollment of 1,537,644 children.

PATRICK J. McCORMICK.

## REVIEWS AND NOTICES

**State Policy in Irish Education, A D., 1536 to 1816.** Exemplified in Documents Collected for Lectures to Postgraduate Classes, with an Introduction, by Rev. T. Corcoran, D.Litt. Dublin: Fallon Bros., Ltd., and Longmans, Green & Co. Price, \$2.00.

From the Reformation down to the beginning of the nineteenth century, roughly speaking, the time covered by this book, Ireland's two chief interests were her religion and education. The vicissitudes of the one, as we know, were shared by the other, and during that time a certain and consistent state policy was directed against both. The general nature of this policy has been long known to those familiar with Irish history, but a conception of its completeness and detail is now supplied for the first time by this volume of documents indicative of that policy from 1536 to 1816.

The Introduction of forty pages not only prepares one for an appreciation of the documents but sums up the data on many of the essential points, setting forth the conclusions to be drawn from the origin and development of England's policies toward the Irish. What "Unification through Education" meant and how it failed; what was the government policy toward the language question, and toward the education of the Irish in England and on the Continent; what were the struggles of the Catholic lawyers and citizens for educational freedom, and the efforts of the religious, the Jesuits, Franciscans, and the secular clergy to supply an education which the law proscribed—all are sufficiently indicated to make one go to the documents for fuller reading.

The Penal Code in education, the classic code of all repressive measures, citations of which are found among the documents, the editor believes should be read and judged in the light of the utterances of responsible ministers of state in Ireland, men who were charged with the maintenance and execution of the policy and not by the irresponsible rhetoric of Burke or Grattan. He shows by such utterances that the "English Colony" framed "the most complete code of persecution which ingenious bigotry ever compiled . . . By the laws against Popery," says one Chief Secretary of Ireland, "the bonds of society, the ties of nature,



and all the charities of kindred and friendship are torn to pieces, and those are allured who could not be compelled." The spirit and purpose of these laws, as well as the degree of their enforcement, are well depicted, and we must say, that wherever possible the best interpretation is put upon them.

With all the prohibitions and the drastic penalties affecting education, the book shows that the light of learning did not fail in Ireland. These documents portray the popish schoolmaster in jail, the Jesuit in hiding, the bog school and the hedge school, and even bring out the testimony of the royal investigators and persecutors to the eagerness of the Irish for education. The occasional glimpses given of the heroic and able teachers on whose head, as on the priest, a price was set make one feel that the most fascinating chapter in Irish educational history is yet to be written.

Although the documents here presented were intended for the use of students in graduate courses, they will be read with interest and pleasure by all interested in Irish antiquities and culture. Only the future historian of Irish education will perhaps fully appreciate the worth of the present book. To him Doctor Corcoran's compilation will be indispensable. Let us hope that with this excellent material for the modern period at hand he will be encouraged and hastened in his task, and, as the successor of Archbishop Healy, soon give the world a satisfactory record of Ireland's later schools and scholars.

PATRICK J. McCORMICK.

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**Vives: On Education.** A Translation of the *De Tradendis Disciplinis* of Juan Luis Vives, together with an Introduction, by Foster Watson, D.Litt. Cambridge University Press, 1913. Pp. clvii+328.

The greatest of Vives' educational works, *De Tradendis Disciplinis*, written in 1531, appears for the first time in English in the present volume. Although his work *On the Education of a Christian Woman* was translated into English as early as 1540, and his other Latin works were among the most widely read in England in their day, Vives' memory has almost disappeared from the English-speaking world. The pupil of Erasmus and a far greater educational thinker, his works ceased to circulate in England after the Reformation, while those of his master continued in favor. Vives' influence, however, did not altogether

cease, and the learned translator of the present volume has well pointed out the indebtedness of later writers to him.

The introduction of over 150 pages contains an excellent biography of Vives. It begins with an account of Vives' neglect in education and in literature, and his rediscovery and reinstatement. The life is a sympathetic study by one who has an intimate knowledge of his character and career. Vives is then treated as the educator, psychologist and scientist; his relation to Bacon as an advocate of the inductive method is shown; his views on nature study and the various subjects of the classical curriculum are set forth and appreciated.

The translation itself is a real addition to our educational literature in English. As the most comprehensive treatise of the leading European educator of the early sixteenth century, it should be welcomed by all students of education who have not had access to the Latin version or the German translations. For modern teachers it will be found instructive and inspiring, for Vives anticipates the modern view on many matters of method and administration. Furthermore, his religious reflections, the frequent aspirations of a devout Catholic layman, will refresh and please those whose motives in teaching are spiritual and who find little in modern treatises which reaches beyond the temporal and material.

PATRICK J. McCORMICK.

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**How To Use Your Mind**, by H. D. Kitson, Ph.D., Philadelphia: J. B. Lippincott Co., 1916. Pp. 216.

"The highest ideal of a teacher is to become useless" is a statement which, tersely but truly, implies that one of the most important duties of a teacher is to help the pupil develop self-reliance and self-control. If men are to be able to meet and to solve, as far as possible, the problems which life's mission will present, then it is evident that children, during their formative period, must be trained and habituated to use all their powers of mind and body.

That there has been considerable failure along these lines in the recent past may be read in the indictments which the committee of nine and the committee of fifteen of the N. E. A. have alleged against the products of our secondary and grade schools. The causes for such results, as are being exposed by the educational



surveys of the present day, are clearly shown to be resident in the misdirected efforts and squandered energies of the pupils. As White says, "the unchallenged charge that pupils promoted to high school do not, as a class, know how to study is a serious indictment of the grammar school. Teachers, who have had twenty years or more experience in high schools, agree that pupils now admitted to the high school cannot attack and master a book lesson as well as pupils who were admitted twenty years ago." Admissions of the type mentioned above make us realize that supervised study is a necessity in early school life.

Our teachers do not train the children in the art of study because they have no method or plan of study themselves. As an aid in acquiring a method in study, Dr. Kitson presents this, his latest volume entitled "How to Use Your Mind." "The college," says the author, "is not the most strategic point at which to administer guidance in method of study. Such training is even more acceptably given in the high school and grades. Here habits of mental application are largely set and it is of the utmost importance that they be set right." It is to our colleges, however, that we must turn for the material with which to recruit our teaching staff. If such as these are to train others in methods of study, they themselves must know how. The volume before us therefore is properly addressed to college students.

A few statements are, to say the least, faulty from a scientific point of view, *i.e.*, they fail to square with the principles of sound psychology. On page 50 we read that the brain is "the great organ of memory." According to the best accepted educational psychologists, memory is a conscious process and not merely a neural mode of activity. It is the faculty by which we conserve and recognize as past our past knowledge, be it particular or universal.

That it is a psycho-physical activity no one will deny, but to declare it to be only an organic function is to put the psychical factors of memory at too great a disadvantage. Moreover, to give memory this restricted meaning is inconsistent with the meaning given the term as used in Chapter V of this work. Read in the light of what Dr. Kitson says on page 53, concerning the view of education adopted in this volume, the passage referred to above is, however, logical. On page 53 we are told that education is a "process of forming habits in the brain." Everyone who has



kept pace with the development of educational science readily grants that neural and physiological activities enter into the formation and execution of man's conscious acts, but to go so far as to reduce all man's educational activities to brain functionings is flaunting the behavioristic tendency a little too ambitiously. This chapter is entirely too materialistic and would hardly aid, if it would not hinder, the youthful college freshman in his task of learning to become director of his own mind. It is indeed to be regretted that the writer of this chapter failed to grasp all the elements of habit-formation as treated by James in that well-known chapter, of which this seems to be but a partial résumé.

The omission of references to the specific topics treated, together with the absence of footnotes and an index, give the impression that the volume was hurriedly written and detract from the worth of the volume as a guide and handbook for systematic methods in study.

Despite these obvious defects and others of lesser import, "How to Use Your Mind" has much to commend it. Chapter II, on Note-Taking, Chapter V, on First Aid to Memory, and Chapters X and XII, entitled, "Mental Second Wind and Bodily Conditions for Effective Study" are replete with suggestions as to "methods of apperceiving facts, of review and devices for arranging work." The volume is pleasing in style, simple in diction and its illustrations, drawn from many sources, are apt and carefully chosen.

LEO L. McVAY.

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**Trees at Leisure**, by A. B. Comstock. Ithaca, N. Y.: Comstock Publishing Co., 1916. Pp. 56.

If we agree with Brother Azarias that every piece of written composition which appeals to the emotional element in our nature may be regarded as literature, then this work from the pen of Miss Anna Comstock should find a place among the books and works that go to make up our library of best literature. In this attractive essay, the author has moulded something new and inspiring out of materials hitherto commonplace and depressing. "Trees at Leisure," the very name suggests the uncommon aspect of a most common fact, which has been given for our delight in these few pages. Its very familiarity has made it to be unregarded as is so true of many an other phenomenon of nature. "In Winter,"

says the author, "we are prone to regard our trees as cold, bare and dreary and we bid them wait until they are again clothed in verdure before we accord them comradeship." This is and has been the attitude of the majority but to those whose eye has grown keen enough and whose taste has been refined to a larger and fuller extent, "the beauty of bare branches, laced across the changing skies," makes an appeal to the best that is in us, arouses our wonder and admiration and nurtures our faith in Him, Who reveals Himself in Nature, Our Creator and Our God.

The purity of diction, the limpidity of style and the sublimity of thought; the literary characteristics of this essay, furnish stimulation and strength for our aesthetic and spiritual senses. Its wealth of artistic illustrations and painstaking photography, which help in no little way to bring out the individuality of the work, are additional factors that aid in schooling the mind of the reader in wider fields of culture.

The worth from a literary point of view is enriched if we consider "Trees at Leisure" as a help in our nature-study classes. Regarded in this light we have here a fine example of correlation. The artistic and literary elements have been employed to bring out the scientific, in a manner undoubtedly beneficial to the student. The opportunities afforded for studying the more common types of trees, as they appear to the observer in their period of wintery rest, are such as will make what might otherwise be an idle or wearisome walk, one full of interest and educational discipline. The pupil trained to such observations will tend to higher and better things and will be aided in laying the foundations of a well-developed mind and character. Wonderful is the mission of the trees even at leisure.

LEO L. McVAY.

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**The Experimental Determination of Mental Discipline in School Studies**, by Harold Ordway Rugg, Ph.D., Instructor in Education, School of Education, University of Chicago. Baltimore: Warwick & York, 1916. Pp. ix+132.

Dr. Rugg in this volume deals with the experimental determination of the value of formal discipline as measured by the possibility of transfer. His work deals with university students and therefore enters directly into the problem of the teaching or

non-teaching of the classics. Dr. Whipple in his preface to the book says: "Dr. Rugg's monograph claims attention for two reasons especially: (1) It presents in a compact, semi-taboural form a valuable and comprehensive summary of all the experimental work that has been done upon formal discipline to date; (2) It presents the results of the author's own investigation, which is conspicuous because it deals with a large number of subjects (students in the University of Illinois), and because it measures the effect upon mental efficiency produced by a course of instruction (descriptive geometry) carried on under regular classroom conditions. The demonstration of a certain degree of transfer of training is of real importance both in educational theory and practice."

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**Report of the Superintendent of Public Instruction of the Province of Quebec for the Year 1915-16. Quebec E. E., Cinq Mars, 1916.**

In this report, which marks the beginning of Jeremie L. Decarie's incumbency, the declaration is made that special attention is to be devoted to the normal school and the primary school. The province of Quebec twenty years ago had only two normal schools for girls. Today it has twelve and a thirteenth is about to be opened. The report shows that there were in June, 1915, in the province 1,283 Catholic school municipalities and only 363 Protestant school municipalities. In spite of the war conditions prevalent \$2,086,287 was expended on new school buildings during 1915 and 1916.

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**A Handbook of American Private Schools.**

This annual publication constitutes a member of Sargent's Handbook Series. It contains a list of many private schools, but it is not complete.

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**Studies Introductory to a Theory of Education, by E. T. Campagnac, Professor of Education, University of Liverpool. Cambridge: University Press (G. P. Putnam's Sons), 1915. Pp. x+133.**

This little volume is made up of addresses given by the author to his class in the university who proposed to enter the teaching



profession. It is a clear, simple presentation of a few fundamental educational concepts.

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**The Purpose of Education, An Examination of the Education Problem in the Light of Recent Psychological Research**, by St. George Lane Fox Pitt. New edition with preface by Emile Boutroux. Cambridge: University Press (New York: G. P. Putnam's Sons), 1916. Pp. xxviii+144.

The first edition of this book appeared in 1913. In its preface its purpose is thus set forth: "Experimental psychology has made considerable progress in recent years. Fresh knowledge as to the facts relating to the working of the human mind has been discovered; and a new terminology has been evolved. It is the object of the present work to apply this knowledge to the elucidation of educational problems in the hope that some of the confusions and difficulties which prevail, both in the public mind and in that of experts, may, to some extent at any rate, be cleared up. Much of the ground traversed will naturally be familiar to teachers and students of the subject; but the explanation offered of the physical processes involved in the art of pedagogy may be helpful in the endeavor of reformers to improve and systematize the somewhat chaotic methods at present in vogue." Everyone at all familiar with our educational literature feels keenly the need of clearing up difficulties in the use of technical terms. At present one can hardly be sure of the meaning in which many a term is used until he studies it in the context of the author in question.

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**An Introduction to Experimental Psychology in Relation to Education**, by C. W. Valentine. Baltimore: Warwick & York, 1916. Pp. x+194.

This little book is intended as a guide to experiments to be conducted on the children in the schoolroom. It is questionable, however, whether teachers should transform their classroom into a laboratory and use the children as frogs for their experimenting. Educational experiments should be conducted under the immediate supervision of a few trained specialists, and very doubtful benefits may be hoped for from the conducting of psychological experiments, however simple, by the average teacher. As a text-

book in the hands of candidates who are receiving competent training for their future work the book will doubtless prove serviceable, and it is for this class of students that it is primarily intended.

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**Principles and Methods of Teachings**, by James Welton, Professor of Education in the University of Leeds. Second Edition. Baltimore: Warwick & York. Pp. xxv+677.

This book is long familiar to students of education. The second edition, of which this is the seventh reprint, appeared in 1909. It is interesting to our readers chiefly for showing the trend of educational theory and practice in England.

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**The Fundamentals of Psychology**, by W. B. Pillsbury, Professor of Psychology, Director of the Psychological Laboratory, University of Michigan. New York: The Macmillan Co., 1916. Pp. ix+562. Cloth, \$2.00.

This volume is intended as a text-book for college or university students who find it possible to devote a whole year to the subject. It is more extensive than the ordinary elementary text-books and not as elaborate as the more advanced text-books. A good portion of the book is devoted to an explanation of the nervous system and the sense organs, a knowledge of which has become an indispensable prerequisite to the study of modern psychology in all its phases, but especially to physiological psychologists.

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**Education by Life, A Discussion of the Problems of the School Education of Younger Children**, by various writers. Edited by Henrietta Brown Smith, Lecturer in Education, Goldsmith College, University of London. Second edition. Baltimore: Warwick & York, 1914. Pp. viii+210.

The following topics are treated in the volume: Where we Are; The Personality of the Teacher; Religious Teaching and Religious Development; The Health of Children; The Baby Room; Literature; Handiwork; Music; Games; Method of Approach in Nature Study; Early Work in Number; Reading and Writing; Suggestions as to the Basis of History Teaching; Suggestions as to the Basis of Geography Teaching.

**Social Development and Education**, by M. V. O'Shea. Boston: Houghton Mifflin & Co. Pp. xiv+561.

The author of this volume is professor of education in the University of Wisconsin and for three decades has been prominently before the educational public of this country. In the present volume an attempt is made to portray the children's impulsive attitude toward the people of their surroundings and to trace the changes in these attitudes and the causes which lead to them. The chapters which constitute the first part of the work deal with: Sociability; Communication; Duty; Justice; Respect; Docility; Resentment; Aggression; Social Types. The topics discussed in the Second Part are: Social Education from a National Standpoint; Educative Social Experience; The Critical Period; Cooperation in Group Education; Problems of Training; Methods of Correction; Suggestion; Imitation.

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**Advertising and Its Mental Laws**, by Henry Foster Adams, Ph.D., Instructor in Psychology, University of Michigan. New York: The Macmillan Company, 1916. Pp. xi+333.

This volume is a practical study of men from the behaviorist's standpoint. The favorite study of the behaviorist is the white rat, and endless statistics are being compiled concerning the number of experiments the rat must make in a labyrinth before he finds his way to the cheese and the conditions under which he will most readily find the right way. Man, of course, differs from white rats in some respects even in the eyes of the behaviorists, but the advertiser is interested in learning just how he will nibble and how many trials must be given before he will take the right way to the cheese. The author says of the problem before him: "In order to produce effective advertising, it is necessary that the advertisement lead to some action. To lead to action, it must arrest and hold the attention of the reader, it must create a favorable impression, and it must usually be remembered. The majority of advertisements appear to be very good from the first standpoint, good from the second and third, but only fair for inciting the reader of the advertisement to action. Consequently, I have endeavored to analyze action with some thoroughness, showing why so many advertisements are lacking in effectiveness, why people do not act in response to them, and



giving in some detail devices which will improve the pulling power of an advertisement."

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**The Mentality of Criminal Woman, A Comparative Study of the Criminal Woman, the Working Girl, and the Efficient Working Woman in a Series of mental and physical tests, by Jean Weidensall, Ph.D. Baltimore: Warwick & York, 1916. Pp. xx+332.**

The author of this work was formerly Director of the Department of Psychology, Laboratory of Social Hygiene, Bedford Hills, N. Y. The investigation is based on mental rather than physical characteristics and in this marks a change in the attitude of the older criminologists. Dr. Whipple in his preface to the work says: "The earlier criminologists, led by Lombroso, developed the idea of a criminal type. The 'born criminal' was supposed to be characterized by a typical and unmistakable physiognomy, and much was said and written of the criminal nose, criminal ear, and the like. The later developments of psychology show that Lombroso and his followers have been carried away by the enthusiasm of the pioneer and have fallen victims to the fallacies of hasty generalization. In recent years the analysis of criminality has been directed, and rightly, more definitely upon the mental traits of the criminal; it has become evident that the mind is more significant than the face, that the composition of motives underlying conduct is more significant than the contour of the mouth, that the presence of feeble-mindedness is more significant than the presence of feeble bodily constitution. It is but natural, then, that the rapid odd development of mental tests should include their application to criminals of various types with the idea of discovering empirically in what ways the responses to these tests might differ characteristically from the responses of normal law-abiding citizens. In the present monograph Dr. Jean Weidensall publishes the results of an extensive investigation in which the responses of a group of women at the Bedford Hills, N. Y., Reformatory are compared, step by step, with the responses to the same mental tests previously gathered by Dr. Helen T. Woolley and Mrs. Charlotte R. Fischer in the Bureau of Vocational Guidance connected with the public schools in Cincinnati, Ohio."

**Man an Adaptive Mechanism**, by George W. Crile, F.A.C.S., Professor of Surgery, School of Medicine, Western Reserve University; Visiting Surgeon, Lakeside Hospital, Cleveland. Edited by Annette Austin, A.B. New York: The Macmillan Company, 1916. Pp. xvi+387. Cloth, \$2.50.

This book is a candid attempt to place health and disease side by side as factors in the process of man's evolution and to study disease in its genesis in the struggle for existence. There is no gleam of light from any realm beyond matter in the life of man. He is regarded as a beast and dealt with as a beast consistently throughout.

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**The Dead Musician, and Other Poems**, by Charles O'Donnell, C.S.C. New York: Laurence J. Gomme, 1916. Pp. 121.

The gifted author of this little book of verse is already favorably known to the lovers of real poetry. Several of his early poems were contributed to the Catholic Education Series and have proven their attractiveness and value to the children in the first three grades in many of our Catholic schools. The deep religious vein running through Dr. O'Donnell's poems make them particularly valuable for use in our Catholic schools, but the message of his verse is not confined to the young. It opens up a world of beauty which appeals to the weary plodders through this world of sordid cares. THE REVIEW wishes the little volume a very wide circulation.

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**The Interdependence of Literature**, by Georgiana Pell Curtis. St. Louis; B. Herder, 1917. Pp. 160.

The scope of the work is indicated in the preface as follows: "The author has endeavored in these pages to sketch, in outline, a subject that has not, as far as she knows, been treated as an exclusive by the school men. Written more in a narrative style than as a text-book it is intended to awaken interest in the subject of the interdependence of the literatures of all ages and peoples; and with the hope that a larger and more exhaustive account of a very fascinating subject may some day be published."

**A Study of Fairy Tales**, by Laura F. Kready, B.S. With an Introduction by Henry Suzzallo, Ph.D., President of the University of Washington, Seattle, Washington. Boston: Houghton Mifflin Company, 1916. Pp. xvii+313.

The author points out that literature has taken a permanent place throughout the curriculum from the kindergarten to the university. "But," she says, "children's literature, as that distinct portion of the subject literature written especially for children or especially suited to them, is only beginning to take shape and form." The author is entirely right in this. We are in grave need of suitable literature for the little ones, most of the material at hand being either valueless or injurious. Fairy tales deserve a large place in the literature of childhood, but care should be taken to keep the fairy within his own realm, which is that of nature. When he is allowed to usurp the place of the angel as a bearer of supernatural gifts harm will inevitably result. The effort is made to organize the fairy tale literature for children five, six, or seven years of age in the kindergarten and in the first grade. "The purpose has been to show this unit of literature, in its varied connection with those subjects which bear an essential relation to it."

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**The Dawn of a New Religious Era**, and Other Essays, by Dr. Paul Carus. Revised and Enlarged Edition. Chicago: The Open Court Publishing Company, 1916. Pp. vii+131.

The author of this work has long been identified with the Monist movement. He was editor of the *Open Court* and of the *Monist* and stands for the ultra views in evolution which deny the presence in the world of creative activity. The very name religion to such a man has a meaning quite different from what it has meant through two thousand years of Christianity. We are not surprised therefore to find such a statement as the following in his preface: "The Roman Catholic Church, to which we owe in no small degree the realization of the first religious parliament, has not favored the renewal of this cooperative gathering. On the contrary, it has set its face against the underlying idea of it, not that the laity or even the priesthood are opposed, but the heirarchical representatives are afraid that their devotees might become infected with heresy. Unfortunately the leaders in control of the ecclesiastical institutions do not see that the new spirit which is moving through the world today can be made a power for



regenerating the dead creeds, as has been shown in the mistaken condemnation and suppression of the movement known as modernism." Men such as this do not seem to be able to get near enough to the Church to understand the most elemental things in her life.

The picture here drawn of the Catholic laity and clergy being eager to advance along new lines of belief, but restrained by the bishops who with a nod or a beck control their faith and action, will bring a smile to the lips of Catholics of every rank. Of course we don't like to be considered blind devotees hanging on the will of our bishops, but Dr. Carus says we are, and Dr. Carus must know, for he is an honorable man and would not venture to make a public statement unless he knew whereof he spoke.

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**A Theory of Motives, Ideals and Values in Education**, by William Estabrook Chancellor. Boston: Houghton Mifflin Company. Pp. xiii+534.

The task which the author sets himself to solve in this work has lost none of its interest in the years that have elapsed. We are still very far from an agreement on any of the main points at issue, but something has been done in the meantime if it is nothing more than to shake up the smug conservatism of those who are either unaware of the need of change or who prefer to continue as they are and avoid the labor involved as long as such an attitude might be possible. Today educators are at least squarely facing the problem of determining the relative educational values of the branches taught. We have need at present to listen to the voice of men who really believe in the reformatory power of education, for the eugenists seem to have clouded the issue. Dr. Chancellor goes on record in favor of the remedial influence of education. "Civilization relies on education to remedy the deficiencies and the defects of our human nature. It requires no argument to show that, without a system of education able to affect large portions of every population, our various cultures would soon disappear by the natural process of death, which carries away the cultured, and of birth which brings in the ignorant. Let education cease, and in ten years the center of social gravity would move from the literates and the efficient to the illiterates and the inefficient; in twenty years, social chaos will then have ended in

savagery." What is here said of education in general every Catholic understands applies with equal force to Catholic education. Let it cease and our churches would soon be emptied and the fair fruits of Catholicity would disappear.

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**A National System of Education**, by John Howard Whitehouse, M. P. Cambridge University Press. New York: Putnam's Sons, 1913. Pp. 92.

This volume, we are told, "is issued with the general approval of the executive committee of the Liberal Education Group of the House of Commons." Its brief statements therefore carry with them considerable weight. The following topics are discussed: The Coordination of Education; Legislative Reforms; Reforms within the Elementary School; The Outdoor Life of Elementary School Children; The School Base; The Physical Care of Elementary School Children; The Meaning and scope of Secondary Education; An Inquiry in Secondary Schools, Private Schools, etc.; The Finance of Education; University Reform; The Higher Education of the Adult Citizen; The Religious Question; A Joint Government Board to Deal with all Educational and Legislative Questions affecting the Young; The Position of Poor Law Schools and Industrial and Reformatory Schools in a State System of Education; The Coordination of the Work of Committees of Local Authorities; The Functions of the Board of Education. This long list of topics should not discourage the prospective reader for the entire treatment occupies only ninety pages of reasonably large print. It will naturally arouse the curiosity of an occasional student to ascertain how so much can be condensed in so small a compass. A reading of the text is the only answer.

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**The Circus and Other Essays**, by Joyce Kilmer. New York: Laurence J. Gomme, 1916. Pp. 79.

This little volume is full of delicious surprises. It is an antidote to this weary prosaic world. Five minutes' persual of any of the little essays herein contained is sufficient to chase away dull care and to recall the most frantic workers to a sense of realities and of living. The circus with its glaring advertisements is the last thing one would expect to find tricked out in the exquisite fancy of this young poet of the metropolis. That he should undertake

an essay on the circus is sufficient evidence of his courage. An attitude toward the circus which is shared by many is expressed by Jerome K. Jerome in his "Motherliness of Man" when, after recounting the hopeless impossibility of engaging in conversation with a stupid woman at an "at home" he says: "I asked her if she has been to Barnum's circus; she hasn't, but is going. I give her my impressions of Barnum's circus, which are precisely the impressions of everybody else who has seen the show." It takes real genius to transform the commonplace and make it glow with poetic inspiration and to do this for a circus! But the author does succeed. His essay is a delight from the first line to the last. He steals into all our locked memories of childhood and dares to say out loud the things we had always been ashamed to acknowledge. We were perhaps afraid that it was undignified to refer to the circus or to acknowledge our visits to it unless, indeed, we throw back the date of the visit to early childhood. Joyce Kilmer proves himself a poet according to his own canons: "What is the function of poetry? Is it not to blend with the real and the ideal, to touch the commonplace with lovely dyes of fancy, to tell us (according to Edwin Arlington Robinson), through a more or less emotional reaction, something that cannot be said? And is not this exactly what the circus does? Most of its charm is due to the fact that all its wonders are in some way connected with our ordinary life. The elephant in his enclosure at the Zoological Gardens is merely a marvel; when he dances the tango or plays the cornet he allies himself with our experience, takes on a whimsical humanity, and thus becomes more marvelous. The elephant in the Zoo is an exhibit, the elephant tangoing in the tanbark ring is poetry."

In the midst of the wilderness of very prosaic prose on a variety of learned subjects that is constantly issuing from the press, and in contrast to the trashy novel and short story of the day Joyce Kilmer's little volume gives the rest and refreshment of an oasis in the desert.

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**Public Speaking**, by J. A. Winans, Professor of Public Speaking in Cornell University. Ithaca: The Sewell Publishing Co. N. Y. Cloth, 476 pages. Price not indicated.

The sub-title of Dr. Winans interesting book, "Principles and Practice," is thoroughly born out in the context. To many con-



temporary students of the art of public speaking, the authors' insistence upon the value and influence of imagination and right emotion will seem almost old-fashioned, but to our notion it is one of the most happy and praiseworthy features of the book. It is written in the style of a teacher who is directly addressing students before him, and has a refreshingly informal quality in consequence. Throughout, the author has kept constantly in view his purpose of leading the student to the right attitude toward public speaking. *Attention*, securing it and keeping it, is the center about which the principles are grouped, and a conversational quality of voice and manner is recommended as the most desirable for all public discourse. It is an interesting book, and in many ways a helpful book, and it has the recommendation of actual practice and experiment as the basis for its teachings.

THOMAS QUINN BEESLEY.

# The Catholic Educational Review

MAY, 1917

## THE THINGS WE SAY

There is a point at which "The Tatler," Thomas Gray, and Ibsen, otherwise far apart in method and in thought, are in entire agreement. Gray, with his remarkable gift for compact metaphor and metonymy, expresses the idea most simply of the three in his famous phrase, "some mute inglorious Milton." "The Tatler," in No. 252, of necessity spoke at greater length, for in prose, of course, he was at a disadvantage: "Doubtless there are men of great parts that are guilty of downright bashfulness, that by a strange hesitation and reluctance to speak, murder the finest and most elegant thoughts and render the most lively conceptions flat and heavy." In *Rosmersholm* Ibsen expands the idea to its fullest possibilities, in the character of Brendel. Brendel all his life long has been stimulating himself with what he believes to be wonderful thoughts—"poems, visions, pictures—in the rough." He will not give them to the world—"Why should I profane my own ideals?" The strong impulse of the liberal current of the time at last compels him to "sacrifice them on the altar of emancipation." Then occurs a tragedy. "Just as I am standing ready," he moans, "to pour forth the horn of plenty, I make the painful discovery that I am bankrupt. For five and twenty years I have sat like a miser on his double-locked treasure chest. And then yesterday—when I open it and want to display the treasure—there is none there!" Poor Brendel, and "The Tatler's" reluctant, hesitating man of great parts, and Gray's circumscribed rustic, all are inglorious because they are mute, or say flat and heavy things, or are as vacant as an empty chest, when the power of expression would have given desirable and proper utterance to thoughts fit for birth but doomed to die unborn. With Brendel there can be but little patience. His too great imagination is his curse, for

over-indulged and abused throughout a quarter of a century it is a hindrance to his intellect which it has cramped and blocked off from its true function. Brendel is incapable of realizing his dreams, incapable of converting imagination into thought and action; so that when the supreme moment comes he has no thoughts to utter and is powerless to become a leader in the movements of his time. It is power to *express* dreams and thoughts, that confers leadership and the ability to inspire others to action. The Rev. Dr. Joseph Ruggles Wilson, the father of the present President of the United States, firmly impressed upon his son that "nobody had grasped a thought until he could put it quickly and definitely into words." How well that lesson was learned, and how much of the power of leadership it has conferred, may be seen at large in Mr. Wilson's best State documents—his diplomatic notes and his addresses to Congress. The things he says are perfect in the definiteness and smooth ease of his utterance. The greatest of them all, the message to Congress on April 2 last, announcing the existence of a state of war with Germany, was composed and transcribed in something less than six hours. Its brilliance is an absolute contrast to what would have been the utterance of a poor "Brendel" who would have found his mental treasure-chest empty at the supreme moment. Mr. Wilson's address was a magnificent example of perfectly conceived thought dictating perfect utterance: "The world must be made safe for democracy. Its peace must be planted on the tested foundations of political liberty. We have no selfish ends to serve."

Unlike Ibsen's "Brendel," Gray's rustic Milton has epic thoughts to utter but lacks the opportunity. His lot forbade. Circumscribed by social station and environment he enjoyed little schooling and less chance for training in self-expression. Without opportunities to formulate and express his ideas, there were no opportunities to clarify and develop them. His Miltonic thoughts were forever cabined in his breast; he had no chance to bring them into the light of day. Self-expression was denied him. His, if not the most common, is the most melancholy and wretched case of all.

"Doubtless there are men of great parts that are guilty of downright bashfulness, that by a strange hesitation and reluctance to speak, murder the finest and most elegant thoughts and render the most lively conceptions flat and heavy." This is the most common case, though bashfulness and hesitation are not always the



cause of the effect! Whatever the cause, however, these are the things we most often hear said—or, perhaps, *say*. It is within the experience of everyone who has attended the conventions of educators or of learned societies in general, that “men of great parts” have murdered the finest and most elegant thoughts and rendered the most lively conceptions flat, heavy, and unprofitable. I have seen a chairman abruptly terminate with his gavel, five minutes before the time, a paper by a fairly well-known classical scholar whose self-conscious and throaty utterance had tortured everyone’s nerves beyond endurance. At another and a different convention, a modest and retiring little teacher who knew how to make her voice agreeable and audible outshone in her delivery many a greater name and figure, and left, upon the critical, one of the most pleasant impressions of the convention. To those who heard them, Woodrow Wilson’s lectures at Princeton are a vivid recollection. Yet, on the other hand, I know of a great man of letters, whose name as a critic is celebrated far outside his own country and outside the English-speaking world, who so distracts and disorganizes his students by his inability to command their attention that he positively dreads the presence of visitors from other countries at any of his lectures. His is by no means an isolated case. It could be paralleled by other examples, less exact, perhaps, of men who are full of their subject but are powerless to communicate it because incapable of evoking enthusiasm in their students. Others of their colleagues, even if not so well equipped, far surpass them in brilliancy, because they have the power of self-expression and can communicate their own enthusiasm. Their hours of instruction are always well attended, and the average of wakefulness during their lectures is really flattering! Their students somehow relish hard work, and their own personal influence upon them is constantly for progress and for good. Their presence on the faculty is an asset never set down in the treasurer’s report, but may be found entered at a high value in those daily ledgers which all undergraduates keep, ledgers that are terrible in their honesty! The undergraduate mind is like the mind of the public—it may be mistaken for awhile, in one who would be its leader, but it is seldom, almost never, mistaken long. It searches out the hearts of its instructors with the calm scrutiny of youth—and it is only impressed by eloquence when eloquence is transparently genuine and sincere. Out of the fulness of the heart the mouth

must speak before our undergraduate will give ear. Nor will false eloquence deceive him. He will apprise us of this with unseemly mirth at unseemly moments. Nor will he, on the other hand, respond in any way to a cold presentation of facts which is still colder in its pedagogic reserve. The undergraduate must be stirred and brought to enthusiasm if we expect him to be with us along the upper reaches and more remote heights of our subject. This is accomplished only by *eloquence* in pointing out to him the path and bidding him bear us company. There is no other way. If we would say great things to him and to others they must be said rightly if we expect attention paid to their saying.

Never before have the things we say taken on such importance in the very saying as they possess at this moment. It is an hour of changes so enormous in their effect and so tremendous in their possibilities, that education must be absolutely forward-looking, flexible and vigorous, if it would prepare and foster an intelligent public opinion to meet the coming problems of tomorrow. There are things which now must be said and said well in all our schools and colleges and universities if the end of the great war is to find us prepared for that widernational service to humanity which should follow. These things which must be said are the more *spiritual* teachings of history, and right philosophy, and the sciences, and literature, for of such things is there built the gentleness of spirit, the fineness of culture, and that firm faith in the God of the Trinity, which alone can rob future wars of their otherwise certain insane and pagan loathsomeness. Now these things can be said in such fashion that a material doctrine can overwhelm them because more attractively presented. Materialists are well aware of this; the teachers of spiritual doctrine, consequently, must keep forward of the van. It is an hour when discussion, and government by public opinion, is growing apace, and eloquence—in the good sense of the term—is coming again into something of its old power and importance. Earl Curzon, former Viceroy of India, told the students of Cambridge, five years ago, that “never was eloquence, *i. e.*, the power of moving men by speech, more potent than now; never was it more useful, or, I may add, more admired as an accomplishment.” He described eloquence as “the highest manifestation of the power of speech.” Speaking to young men of education and honorable position, his words were deeply significant. It is the hour of the educated man: for the higher public service, and the large affairs

of commerce, are in daily search of him, offering big rewards and a bright future to competency wherever it is found. There is the less noble motive of success to impel the educated man at this great hour, but there is also the higher motive of giving one's services to a great and worthy cause. Educated men and women should have no hesitation in the choice of motives, in the choice of service. Yet in all our devotion it must be remembered that there are ill ways of serving a cause, as well as good ways. The things we say in its behalf may be poorly said, a grave misfortune now, when no time can be lost or energy misspent in extending the influence of high ideals throughout the world. To those who teach, to those who speak in any way in public, this matter of eloquence is vital in the extreme. They should typify "the highest manifestation of the power of speech," remembering too that it measures in a way their own right to a hearing, for no one is considered educated, considered truly informed, who cannot present his opinions clearly, forcibly, and convincingly. Nor need we bewail the supposed fact that the press has taken the place of the human voice. "There need be," once said Senator Dolliver of Iowa, "no fear that the spoken word will ever lose its power to influence the world. The newspaper will have no more potency in abolishing the political speech than the Tract Society will have in diminishing the importance of the preacher. It may change, and in fact already has changed, not only the taste of the audience but the style of the orator. And the opinion is ventured here that in both cases the alteration has been for the better." It has been an alteration towards greater simplicity and directness, and the gain to genuine eloquence is great. The things we say are said with less "rhetoric" and flourish, perhaps, but with more restraint and consequently more power. The influence of one compelling personality upon many personalities is consequently more direct, in some ways, than ever before, now that there is more democracy everywhere in the world and especially in education, so that the things we say have taken on a wider value and it behooves us to consider the manner of our saying them. That we have considered it but scantily, there is no use to deny; for no amount of debating societies or oral composition will be of value unless, added to these, there is universal training of educators themselves in the right fashion of public speech. It need not be an elaborate system—it need be nothing artificial. Indeed the simpler and



more natural it is, the better such training will be. True eloquence—and true eloquence should and must characterize all the things we say, if we ever hope to lead—true eloquence is a matter of simplicity, sincerity, and a burning conviction of the truth. Only the voice can adequately convey such conviction. Nothing can ever replace the human voice as an inspirer of mankind. There is no substitute for its eloquence. Upon it the living word depends for its very life.

Now eloquence should be the preoccupation of the educator not only for his own sake, but for the sake of his pupils as well. They must learn many things from him besides mere facts. Indeed he is losing a vast opportunity for service if he does not weave in and through these facts a right philosophy of life and action. In addition his students should learn, through observing him, if in no other way, how to discuss effectively in later life their own business or professional affairs however great or humble destiny may make them. There is no need to argue here, for teachers or for students, the practical value of an ability to speak well before an audience. The lawyer, the civil engineer, the doctor, the man of business, is unquestionably the more valuable to his profession or his firm if he can speak effectively in public. The educator who can make a pleasant and deep impression upon his audience in the course of a public address is certainly a most desirable member of the faculty for which, at the time being, he stands as sole representative. The point is not that the particular lawyer, engineer, doctor, business man or teacher is able to speak in public. It is that they can speak well. It is not alone that a particular teacher has something worth saying, can think logically as he says it, has the desire to say it and the opportunity. He might share these things with every other member of the faculty. The essence of his special ability is that he can make others listen, comprehend and accept his saying. It is the failure sometimes to accomplish this even behind university walls under the most favorable circumstances, let alone in public, that causes weaknesses in education which no other strength can counterbalance. The things we say, and teach our pupils to say, are of the first importance; and yet, by some queer topsy-turvy logic, we ignore all training, seem aware of no special need for any training, in saying properly and persuasively the things we have to say. It is a difficult undertaking and a high moral responsibility, not lightly to be

assumed, to address an audience and bend its attention to your words. Only an adequate preparation and training can justify the assumption of this responsibility, especially in matters of any considerable importance. I have before me the words, privately spoken, of one whose zeal for truth and whose solemn sense of responsibility to the obligations of public speaking has made him, for a generation, one of the foremost preachers, and leaders of great causes, in his time. "I always meant what I said, from the depths of my heart and soul, and was never on exhibition—a vanity which I simply despised. And, earnestly desiring to impress my conviction on the minds and hearts and wills of my hearers, I aimed at speaking with perfect distinctness, and with perfect naturalness, and, if possible, with winsomeness—"the fellow feeling that makes wondrous kind" . . . I have been pained exceedingly by two things in speakers. The first, the universal slurring of syllables, making articulation absurd. . . . The second, the petty self-consciousness of nearly all. This is the ruin of any cause thus advocated; showing how universally applicable is the Divine command: "Let him first deny himself," forget self, in earnestness for the aim. That alone convinces and wins.

A burning conviction of truth, a fiery sincerity, deep simplicity, perfect naturalness, distinctness and pleasantness of utterance, and a gentle attractiveness and winsomeness of manner—why it is the very catalogue of eloquence. How else can we hope to impress truth upon others unless it is evident that we live that truth ourselves? Unless most obviously we mean what we say and are transparently a person of honor, who will give us a hearing? Who will place any confidence in our undertakings? Even with honor and sincerity behind us, we can still defeat our purpose by vanity—by putting ourselves, as well as our cause, on exhibition. There is nothing so foolish as vanity, unless it be conceit. It is always proof that we do not realize our own pitiful limitations. A vain man, or a conceited man, on exhibition as a public speaker, is not an agent for truth. He is merely an unlovely curiosity, and the judicious soon, and the public later, will have none of his works and pomps. He hinders, not helps, the cause he would advocate. It is only when the cause becomes the dominating thought, it is only with an earnest desire to impress our conviction upon the minds and hearts and wills of our hearers, that true eloquence becomes possible. Then, and not before, will our utterance be-

come "the highest manifestation of the power of speech." We think only of the ideas which lie behind our words, and words, as symbols, serve only to make luminous the thought we would utter. Our voice will take on the ring that only sincerity and simplicity can give it; and our words, if we try to say them slowly, distinctly, clearly, will carry to every corner of even the largest auditorium. Slurred syllables, mannerisms of speech, any hint of affectation, not only prevents this, but actually compasses the death of any thought or cause we would advance. Perfect naturalness, that naturalness which underlies the simple common human nature of us all, is the remedy for any such imperfection. Naturalness knows no mannerisms, naturalness knows no affectation, naturalness knows no indistinct nervous utterance, naturalness above all knows no self-consciousness, is never pompous, is never superior, is never too impressed with its own dignity—it is just *natural*. Self-consciousness is always petty, because littleness cannot help being on parade. It must vaunt itself, else it would die. It cannot be a simple, unassuming worker and watcher on the firing-line, unconscious of everything except a great cause, a great opportunity, a great responsibility. Those who forget self, who can love enough to give, without thought of what they shall receive, they are the ones who do the work of the world, promote the truth, and say the things which are never forgotten. For there is a winsomeness about such people which is as certain as the first beauty of early spring, though what one source there is for the beauty you cannot tell. It is made up of so many things. Their words are wonderful and their ways are gracious beyond the ways and words of other mortals, because there is a sweetness and a power behind them that could only spring from devotion and from love. They are never mute, never inglorious when called upon to witness to the truth. Through them, thoughts become immortal, and intellect and imagination soar on tireless wing. Their treasure chest is always full when opened. The things they say fall upon us like a benediction: the tired are refreshed, the sad are comforted, the downcast are uplifted, the glad and happy take new joy. For it is love and truth that utter the words, and beautiful is the saying.

THOMAS QUINN BEESLEY.



## THE CASE FOR THE REQUIEM

Tommy came home from school this afternoon in high glee. His every look and glance gave evidence of a strong sense of emancipation. And there was good reason for his happiness. Was not his class detailed to sing all the Requiems for the week? Had not Sister announced that there would be two funerals in the morning? Did not that mean that there would be no arithmetic the next day and consequently no home study tonight, for he "had" all his other lessons? Tommy is enjoying the glad relief of knowing that his day's work is done.

Tommy's father is a high dudgeon. He is not sending his boy to school to learn how to sing Requiems. He is not raising a professional choir-boy. A boy can get along very well in life without being a trained chanter of funeral dirges, but he cannot get along without a first-class knowledge of arithmetic. Catholic school children waste too much time in church. Now in the public schools—and so his story runneth.

Tommy's teacher is discouraged. Here is Holy Week just over and all the wearisome preparation for its ceremonies a thing of the past, and just when there would seem to be a chance to catch up with the schedule, in comes Father So-and-So to announce that there will be two funerals in the morning. This means a rehearsal this afternoon with a consequent infringement on the order. The morning will be broken up and the class demoralized for the day. Meanwhile vacation is only six weeks off. Why must the school always bear the brunt of these things? With all our regular work, here we are actually swamped with extras—rehearsals for singing, training of sanctuary boys, Requiems and everything else imaginable. Something new every day and never a moment for oneself.

Father So-and-So is disgusted. The Sisters seem so loath to cooperate. How coolly they treated that announcement of the two funerals. Nowadays one must get down on one's knees and beg to have things done. Only last week the Sister Principal complained because the Sisters have to care for the altar. Moreover, someone must be shirking. The singing during Holy Week was not at all successful and the altar boys were completely at sea on Holy Saturday. Surely there ought to be no difficulty

about well-conducted divine services where there is a Catholic school. Now in the olden days—thus likewise does his story progress.

The foregoing is typical of a situation that is continually arising in the daily life of our Catholic schools. The services of the church make constant call upon the time and efforts of pupils and teachers. Catholic teachers have one hundred and one things to do in this connection that public-school teachers never dream of. Pastors are at times rather exacting; they find it difficult to appreciate the teacher's point of view. Parents frequently complain of what they consider a waste of time. The child alone seems quite satisfied, since he welcomes anything that will shorten his school day.

Here we are face to face with a concrete problem and the question is how to settle it to the satisfaction of all parties concerned. It is, moreover, a necessary problem; it has to do with a condition of things that we cannot escape. It is entirely true that the liturgy claims no small share of our school time, but this is as it should be. It is for the sake of our Holy Religion that we are making the giant sacrifices that are necessary for the maintenance of our parochial school system. We are striving to educate Catholic children according to Catholic ideals and to prepare them for an efficient Catholic life. In the prosecution of this aim, it would ill behoove us to neglect the external element in Catholicism. The Catholic religion is a religion of the whole man; it administers to the needs of the body even as it administers to the needs of the soul; it places great store by signs and ceremonies. They function in the mighty process whereby a man is led from the domination of the flesh unto the domination of the spirit. To teach the child to appreciate them rightly and to reduce them to practice must ever be a concern of Catholic education. The developing mind must be rendered susceptible to the charms of divine worship. Time spent in this manner is time well spent.

Although the demands made upon the schools by liturgical functions are at times a bit exorbitant, we must remember that conditions are not always ideal and that necessity is often the determining factor. The presence of school children makes it possible to have services which in their absence would be out of the question. Adult choirs for all occasions are impracticable; people cannot well absent themselves from their work to sing

Requiems. This is particularly true in localities where only male singers are tolerated. Paid choirs inject an element of commercialism into divine service and are consequently undesirable. Besides, there is a beauty and a spontaneity about the singing of children that appeals to everyone. The fact that the children sing at their Mass on Sunday accounts for the universal popularity of that service.

But even aside from all this, the participation of school children in ecclesiastical functions has a distinct pedagogical value. Far from being time lost from the school, it forms an important part of the school work. No other element in the curriculum is more far-reaching in its effects. The liturgy is more than a mere ornament, or a means of exciting sensible devotion. It is an organ which the Church utilizes in teaching her sublime truths. In it she accentuates her doctrines quite as strongly as in the words and admonitions of her authorized preachers. It is an exercise of her magisterium. The liturgy serves to adapt religion's deepest truths to the capacities of the "little ones." It is the "year-long dramatic action, the drama, the mystery of Redemption," as Pater has it, the parable which brings home to the mind the knowledge of Christ and Him crucified.

The Requiem is an illustration in point. How meaningful, how important the lessons which it teaches. It reveals the secret of death which is the secret of life; it tells of the miracle whereby divine justice is swallowed up in divine mercy; it speaks of forgiveness and hope and life beyond the grave; it soothes the soul in its yearning for immortality. All this it accomplishes through the appeal it makes to the senses. The eye notes the somber purple and black, relieved by the white, and the mind recalls that death has been robbed of its sting and that there is room for hope even in darkest sorrow. The mournful music, now wailing in supplication, now bursting forth into joyous strains of hope, brings home the same lesson through the medium of the ear. The pungent incense tells of the prayers for the dead that go up to the Throne of the Most High in an odor of sweetness. Throughout the entire ceremonial, the most abstract considerations are most vividly presented, the most exalted ideals are brought down to the level of daily life.

If attendance at Requiems could accomplish no more than this for the Catholic child, it would be an inestimable boon. The



very fact that the child is made acquainted with death is a wonderful advantage. The average public school child never comes in touch with matters of this kind. He never meets death except when it comes into his own family circle, which in most cases is seldom enough. Educators are continually complaining of the difficulty they find in directing his vision beyond the here and now. He is not interested in anything that does not enter into his daily experience. The Catholic child, on the other hand, has such experience with death; the things of eternity are continually placed before him. Even though he may be all unconscious of the fact, they do exercise a telling influence upon the building of his character.

However, this is not all; another important element enters into the process. Nowadays much is being said and written concerning the function of expression in education. Daily experience bears out psychology to the effect that the mind of man is not self-containing. Each one of us feels a strong impulse to reveal our thoughts to our fellow-man, and only after years of experience and self-discipline do we eventually succeed in "keeping things to ourselves."

Sound pedagogy recognizes this fact and puts it to use. Expression becomes part of the mechanism of instruction. It is divested of its random character, organized and directed into useful channels. It helps to fix knowledge and render it exact. A thought that can be but poorly expressed is poorly understood and the effort to express it adequately generally serves to clear it up.

The child who takes part in a Requiem is expressing at least some measure of the truths the ceremony inculcates. He is learning by doing. The same holds true, of course, for all other liturgical functions. Here is a "dramatization" whose effectiveness bears the test of time.

Again, present-day educational theorists make a great ado concerning the duty of the schools to prepare the child for "social efficiency." The child must be led away from the selfish adjustments which its instinctive inheritance would effect and taught to make the unselfish adjustments which are necessary for the life of a social being. He must be taught to live, not for himself but for others. There is a bond of interdependence of which he

must be made conscious, a necessity to "give and take" to which he must submit.

This is nothing new to Catholic education. The Church is ever insisting upon the necessity of putting away the things of self and living for Christ, and in Him for all one's fellow-men. "Whatsoever you do to the least of My brethren, you do unto Me," has inspired the Catholic to unselfish action, not only where there was question of absolute need, but in all the manifold ways of life. The Catholic knows that his life is not his own, but has been merely entrusted to him to be used for the glory of God and the good of others. It is only by being faithful to the Great Commandment, only by loving God with all his heart and soul and mind and strength, and his neighbor as himself—that he can save his soul.

Social efficiency thus understood has been more than a mere shibboleth in Catholic life. Under its more correct name of Christian Charity it has ever been the law of life. Not to live up to its requirements is to incur the guilt of sin. St. Paul enumerates the various ways in which it reveals itself in daily life. "Charity is patient, is kind; charity envieth not, dealeth not perversely; is not puffed up; is not ambitious, seeketh not her own; is not provoked to anger, thinketh no evil; rejoiceth not in iniquity but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." One might search long and assiduously without finding a better definition of "social efficiency" than this.

The Church knows many ways of promoting such efficiency. All the details that go to make up the life of a "practical Catholic" are of this nature. From earliest childhood we are taught the futility of faith without works; we are bound in conscience to submit to a certain rule of life and living; Confession is there to measure our faithfulness. There is little chance of our forgetting that we have duties to God and our fellow-man.

School children, by participation in liturgical functions, learn something of the lessons of Christian charity. They come to appreciate the meaning of the ceremony and know that in it they are offering a real and tangible service to God. More than that, in cases like the Requiem, they are coming to the aid of their neighbor. Their song brings consolation to the hearts of the

bereaved, whilst the prayer it voices brings refreshment, light and peace to the departed.

But is it not true that the average child in the Catholic schools has not the slightest notion of all this? Does he really know what it is all about? Is not his dominant interest in the fact that he is getting away from the ordinary routine of the classroom?

It is to be feared that we would have to confess as much in only too many instances. Church service is often a mere matter of form. Yet the fault does not lie with the practice of having children take part in the ceremonial, but rather with the pastors and teachers who fail to give the children the necessary instruction concerning these matters. The child should be prepared for the services, and this means more than a mere drilling in pronouncing and singing the Latin or showing altar boys how and when to move the Missal and administer wine and water. The child has a just right to know the why and wherefore of all that goes on in the church, and this corresponds to a sacred duty on the part of the teacher to see that he acquires such knowledge. We Catholics deeply resent the charge of formalism that is hurled at us by those outside; yet how extremely short-sighted we are when it comes to taking precautions that the charge does not come true. It is true that the primary object of the ceremonial is the external glory of God, yet it has a further object in the instruction of the people and the moving of their hearts to real devotion. When it is carried on before eyes that see not, when its glorious music falls upon ears that are deaf, naturally enough it will degenerate into mere formalism.

It is when the child is at school that steps must be taken to obviate this danger. He should be shown the meaning of the ceremonies of the Mass. Should he be called upon to use Latin, either as an altar boy or as a member of the children's choir, he should know the meaning of the words he uses. An English Missal should be put in his hands as early as possible and he should be initiated into the use thereof. There will be no danger of his finding such a process irksome. Children take a real delight in hearing the parable of the liturgy expounded. Once an intelligent appreciation of divine service has been inculcated, it will operate not only to prevent formalism, but likewise to solve the problem of discipline when the children are in church.

There is no waste of time in work of this kind, provided it is



done well. It might not exactly pertain to the three R's, but then the school that limits its scope to the three R's is just a bit out of place in the modern educational scheme. In this connection, it is well to recall that the public schools are quite prodigal of time when it comes to fads and experiments of dubious utility. Experience is witness that the educational value of the liturgy is not a matter of conjecture.

Everything that is worth while is subject to abuse and the matter under consideration is no exception. There is more justice than petulance about the complaints that our teaching Sisters make concerning the demands that are made on their schools. All sorts of interruptions handicap them in their work, and they are called upon to do things that the ordinary public school teacher would not think of doing. Pastors often fail to understand the difficulties of the school and become more of a hindrance than a help. Whilst it is but right that our school children should contribute their quota to the beauty of divine service, there ought to be a limit somewhere. Else not only will the order of the school be broken up and the effectiveness of the teaching impaired, but the interests of the children in matters ecclesiastical will flag and they will become disgusted. Saving the expense of a choir and organist at the cost of the school is not always wise economy.

It is well to remember that the just pride we feel in the achievements of our Catholic schools is due primarily to the self-sacrifice of our Sisters. Our schools have always been noted for their thoroughness, and thoroughness is due to hard and consistent effort on the part of the teacher. If Sisters are a bit jealous of their time, it is not that they may find a few leisure moments for themselves, but rather that they may do more for the children. Gratitude demands that they shall not be needlessly hampered in their work.

GEORGE JOHNSON.

## THE TEACHING AND DEVELOPMENT OF ECCLESIASTICAL MUSIC IN THE EARLY CHURCH

(Continued)

From the fourth century, both at Rome and Milan, young clerics were engaged in the work of chanting the solemn music of the Church. St. Jerome, in his works that treat on the becoming manner of singing and chanting in the Church, says: "Let us listen to the children whose duty it is, to sing the psalms and the chants of the Church." St. Augustine, in speaking of the psalmody of Milan, says: "How I wept on hearing the hymns and the Canticles."

In the seventh century we have absolute testimony of the existence of a "Schola Cantorum" in Rome. John, the deacon, attributes this foundation at Rome, to Pope St. Gregory the Great. "He instituted," says he, "a school for chanters, the model of which already existed in the Roman Church. He caused two houses to be built, the one near the basilica of the Apostle Peter, the other near the patriarchal palace of the Lateran. One may see today, the bed upon which he lay, while giving his lessons in the chant, the rod with which he threatened the children, and his authentic Antiphonary." The school which St. Gregory founded was without doubt the transformation of the "Schola Lectorum." This does not in any way take away from the credit due St. Gregory in this regard, as the office of lector gradually came to be abolished, while liturgic chant attained a more perfect development. Thus the old "Schola Lectorum," naturally merged into a "schola" exclusively devoted to the chant, where it could be taught with more care and with more success.

This "Schola Cantorum," properly so-called, counted in the centuries which followed, the most illustrious scholars, Popes Deusdedit, Leo II, Sergius I, John the deacon. It is mentioned in a letter of Pope Paul I, to Pepin, and in all the Ordines of the eighth and ninth century. Some of this "schola," whose names have become famous in history, at the beginning and middle of the twelfth century are mentioned under Popes Pascal II, Gelasius, and Alexander III. Those whose names are most prominent assisted at all the great solemnities special to the consecration of Popes and of kings. This "schola," had at its head several sub-deacons, with other officers under them. In the ceremonies of

the Church, the pupils of the "schola" arranged themselves in two files, the officers or dignitaries at the head, and the minor officers following them. All left the schola with the order of acolyte.

The churches of the Orient had their young clerics connected with them as those of Rome and Italy. "Schola Cantorum" were connected with the great schools of Antioch, of Alexandria, of Caesarea and of Edessa. In these schools the students also acquired the knowledge of human and divine things. The students led more of a monastic life than that of the secular. At the "Schola" of Alexandria, the student made a specialty of the study of sacred chant more than that of letters or the duty of clerics. The churches of the Orient took the young cleric at a more tender age than those of Rome, and formed him according to the fashion of a monk, near the church, with but two duties, namely, chanting and sacred reading.

The Church in Spain, so intimately connected with that of Italy, also had its "Schola Cantorum" for young levites, at a very early period. Several Councils of Toledo mention them. The second council of Toledo in 531, clearly details their organization which resembled that of Rome. A few years later in 597, severer regulations were made regarding them. In the tenth Council of Toledo, it was ruled that no boys be accepted as candidates for a life in religion, except from their very infancy until the age of ten years. They promoted special students of the "schola" to the choir, and conferred upon them the order of lector.

The Church in England followed Rome in the discipline and rules governing the "Schola Cantorum." St. Gregory directed St. Augustine to have his candidates for sacred orders near him, to inspire them with the ecclesiastical spirit. He ordered him to consecrate children from their very infancy to the service of the Church, conferring upon them the order of lector or exorcist about their twentieth year.

At a very early period, we read of the "Schola Cantorum" in France and Germany. A Council of Vaison in 529, instituted the "maitrises" even in the country parishes. The second Council of Tours commanded their institution. The Church of Lyons had its choir school like that of Rome as early as 552. That of Paris had its chanters and its chant school directed by the Bishop, at the time of St. Germain, for in his life we read of the melodious



and flute-like voices of the clerics who were only ten years of age. In the life of St. Marcel, Bishop of Paris, we read that from his infancy, he frequented the "Schola Cantorum," and on arriving at the age of maturity, was a lector and chanter at the "maitrise." St. Nizier, Archbishop of Lyons, admitted the children in his "schola," as soon as they were able to walk, and to talk, to train them to exercise the office of lector and to chant the psalms.

All of these "Schola Cantorum" were in existence during the seventh and at the beginning of the eighth century. It was under the empire, at the time of Pepin and Charlemagne, that effective legislation brought them to a high state of efficiency. It was just at this time that the great schools of St. Gall, Metz and Soisson were founded and flourished, schools that became and remained the most renowned in all Europe, schools that have left their impress upon all future ages down to the present day, schools to which we must turn for the most authentic manuscripts of the chant that are in existence today.

Among the earliest of the "Schola Cantorum," almost contemporary with that of Rome, was the "Maitrise de Rouen." According to St. Evodius, such a school existed at Rouen in the fifth century. He relates that parents confided their children to the Cathedral Church of Rouen, for instruction, for education, and formation in the service of God. It was the first of the "Schola Cantorum" in France. From the testimony of St. Evodius we learn, that the duty of the pupils of the "Maitrise de Rouen," was to sing certain parts of the Divine Office, to assist at the altar, and to take part in the liturgical functions of the Cathedral of Rouen.

Liturgic chant of the periods that we have considered was very simple, consisting of psalms and hymns, antiphons and responses of easy execution. For many centuries there was very little development along these lines in France. On the contrary, in Italy efforts were made by the masters and church authorities to perfect and enrich Plain Chant. In fact, it was from Italian masters that French clerics received their knowledge of Gregorian books. These masters came to France through the efforts of Pepin who had sent his brother to Rome to procure teachers. It was through the efforts of one of these masters, that the school of Rouen became very celebrated. It was the Cathedral School of Rouen, under the influence of Italian masters, that gave an impulse to the reform of liturgic chant in France, and also to the

organization of other episcopal schools in that country. These "Schola Cantorum," throughout entire France, were destined especially for the service of the Cathedral, and maintained by it, to enhance the beauty of its services and ceremonies.

The duties of the boys attending these schools were very much the same as those of the canons, namely to assist at all the offices of the day and night, to take part in the ceremonies, and to chant the verses and responses that were assigned to them. But to chant was their principal function. When a chorister had to chant a verse or a response, he would go to the head of the choir. He would intone the antiphone and one or two lessons. This gave a certain charm to the liturgic singing of the Office. Until the fifteenth century, they not only studied the Antiphonary, and the Gradual, the Plain Chant then in use, but they had to sing all from memory, except the lessons. Each day they recited the first lesson from Matins, and sung the first response. At Prime they were charged with the reading or chanting of the Martyrology. They also sang the little verses after the hymns of Lauds and Vespers. They also had to read the names of the deceased canons, from the necrology of the community, and on Saturday, the names of the officers and their functions for the following week. At the Little Hours, they executed the response. At Vespers which was the most important office of the second part of the day, the choristers had their own part of the chant to execute. On certain days, they chanted the response and the verse that accompanied the hymn. At Compline, they sang the beautiful Canticle of Simeon, and on Saturday they chanted the Litany of the Blessed Virgin before the altar of Our Lady. They served the community Mass, assisted the clerics in vesting, and indicated to the canons the lessons and responses which they should recite or chant. The authorities of the "Maitrise" attached great importance to the work of the choristers and visited grave punishment upon delinquents. The choristers prepared themselves well for their tasks, for the faults of the reader or chanter were punished immediately by expulsion from the choir for that day. Even their little infractions of the rule were punished with great severity. Their omissions and their faults were chastised immediately. When in serving mass or chanting, they made any mistake, even the least, the deacon or subdeacon immediately corrected them with great severity.

The first care of the authorities of the "Maitrise," was to assure themselves of the legitimacy of the birth of the candidate, in order to guard the dignity of divine service. One of the parents presented the child, and became responsible for the good conduct of the child while in the school. They signed an agreement no more to claim the child, as long as it preserved its child voice, as long as it shall be useful for the functions intrusted to it. The new aspirant then appears before the members of the council, and if he is found acceptable, after a preliminary examination, he is matriculated and becomes a member of the secondary or under-choir, made up of readers, chanters and choir-boys. He is introduced into the house of the clerics, and is placed under the tutorship of two teachers, the one, for letters, the other, for chant. The authorities of the "Maitrise" had a great care for the Benjamins of the clerical family, and an exact account of their progress in learning and piety had to be given at stated intervals. In many of the "schola" these boys lived in the company of the canons who found themselves in constant contact with them, both in the school and at the services. This contact gave rise to reciprocal sentiments of respect and affection. The canons were charged to see to the material wants of the boys of the "Maitrise," and to provide for them, the necessities.

Under the paternal care of the clergy then, the humble chorister was quietly reared, giving all his talents to the ministry of the altar and to the liturgy. The greatest attention was given to their formation musically, especially to the formation of those who were particularly talented. Many of them became musicians of great renown later on in life. In the religious houses, the young chorister often held an important place in the life of the community. As soon as the choristers received the habit of a cleric, they were treated with the greatest respect. Their presence seemed so essential to the community that no office was commenced or service started unless they were represented at least by a certain number. When they passed in the cloister, they were saluted by an inclination of the head. Their very masters did not dare to walk before them. In short it is difficult to imagine how the children of kings could have been treated with more care and consideration than these choristers. Even though their duties were exacting, their life, one of self-denial, the kind treatment



that the cleric-choristers received more than compensated for all this, and made them forget the difficulties of their state.

Their costume consisted of a soutane, a mantel like that of the canons, and they wore a square hat. This seemed to be their costume outside of their religious exercises. In the choir, they wore an amice and an alb. At the time of St. Gregory the Great, they wore a long linen alb, and over that, a chasuble folded over the arms. The color of the soutane varied according to times and places. In some places it was violet and red, at least in the larger cathedrals and churches; but it is probable that in the more modest churches, black only was used for reasons of economy. In some places, they wore the distinctive habit of the community under whose charge they happened to be. In other places they wore a cope with a train, over a surplice instead of an alb. They wore the square cap also in the choir, as well as outside, and it was of the same color as the soutane. At certain joyous feasts they wore a crown of flowers upon their head instead of the cap. They received the tonsure when entering and had to wear it continually. They were attached to their school in the same way as a monk is attached to his cloister, and were never allowed to leave it, even to go to their parents, who had to renounce all rights to them when they entered. Their recreation was taken in the courtyard of the cathedral or church, and all of their time between office and study was spent either here or in their cells. There was little to break the monotony of that life so severe for their age. Once a year the discipline was relaxed on the Feast of the Holy Innocents. From time immemorial, this was their feast.

There was a certain hierarchy among them. The oldest occupied a place of honor, of preeminence. In some places he shared one of the functions of the sub-deacon in holding the paten during a part of a solemn mass. He intoned one of the "Great Antiphons" preceding the feast of Christmas, with the canons, and had different other duties relating to the preparations to be made for this feast. In other places he exercised the function of leader or director of the choir on the great feasts of the year.

The ceremony of installing a chorister is most ancient, and took place before the canons, the relatives and the parents of the chorister. The oldest member of the "Maitrise" clad the new cleric in the habit of the choir, and conducted him solemnly to the place that he was to occupy among his little confreres.

His installation was confined to this one act, which was so full of meaning to the chorister and to his parents. This ceremony held the same place of honor in the "Maitrise," that the ceremony of religious profession occupied in a religious community. It impressed the chorister with the dignity and holiness of his state, and made him feel that he now belonged in an especial manner to the "Maitrise" to which he was attached. Again it impressed upon him the fact that his detachment from the world was complete and final. Although the act was so simple, yet the solemnity with which it was performed, made the chorister feel its importance and its holiness.

In the admission of a candidate to the "Maitrise," his aptitude and his musical knowledge were the first considerations, if he were not of tender years. His age, condition, and nationality were secondary. Candidates as a rule were very young, generally between six and ten, at the time when the voice was flexible, fresh and easy to form. To be certain of their age, the candidates had to present their certificates of baptism. The government of the "Schola Cantorum," was controlled by the "maitres." The "Schola" was divided into two departments, grammar and music, each with its special teachers. These two departments were very distinct from one another. Very early the question arose as to precedence. It was decided that grammar took the precedence, for it represented the great schools of which the "Maitrise" formed a part, and from which it was detached little by little. As the "scholae" gradually took the form of "Schola Cantorum," in the true sense of the word, especially in later centuries, music then was given the precedence. The teachers of grammar schools became in time only overseers or disciplinarians, as the schools merged from their dual condition and became "Schola Cantorum" properly so-called.

It was from the time of St. Gregory the Great, 591, to Charlemagne, 814, that the "Schola Cantorum" flourished and were put on a firm foundation. St. Gregory himself founded two schools, and endowed them so that they would become permanent. The continuance of the schools for at least three centuries made his influence on the music of the church lasting, and doubtless contributed more than anything else in associating his name with ecclesiastical chant. His personal supervision of the choristers, testifies to his interest in the rendering of the music, and to his

patience in teaching the boys, without modern scales or appliances. The name of St. Gregory will ever be connected with chant and liturgy. The old tones that have been mellowed by age and consecrated by use, through succeeding centuries, come as an echo from the troop of choristers of the old "Schola Cantorum," trained under the eye of the Holy Pontiff St. Gregory the Great. It was he that effected the true reform in Church Music. A more melodious and elaborate system of chant had taken its rise in the Eastern Churches, and was finding its way into the Western. By the time of Gregory this music or chant degenerated into a lightness unworthy of the Church, and his revision was a return to a more ancient and religious style. St. Gregory is in truth, the Father of Church Music and of the "Song Schools" of the Middle Ages. It is with right the name, Plain Chant, has assumed the name of Gregory, and as long as the world shall last, his name shall be connected with the sublime chant which he has bequeathed to the Church of today.

F. JOSEPH KELLY.

*(To be continued)*



## THE EDUCATION OF WOMEN DURING THE RENAISSANCE\*

(Continued)

### NORTHERN EUROPE

The full and varied life of the North, replete with material and social interests, furnished a field for Renaissance culture rather broader in territorial extent than that of the South, but, from the viewpoint of the ideal classicist, somewhat narrower in scope. The enthusiasm for the New Learning which the Italian ducal courts fostered, early spread thence to the great trade centers of Germany and the Netherlands, and among the numerous municipal educational institutions thus brought into being or improved, were to be found schools for girls where Latin was taught in addition to German, arithmetic, music and the household arts.<sup>496</sup>

The earliest of these Renaissance schools were established under the direction of the Brethren of the Common Life, but no definite statistics of the foundations made previous of the time of Cardinal Cusa, are available. Under the direction of this great Catholic reformer, <sup>497</sup> girls' schools multiplied as later on they multiplied in Spain under the patronage of the great Ximenes. Here, as in Spain and Italy, the common schools in general were confided to the care of the different congregations of nuns,<sup>498</sup> but in some instances they were under the direction of laywomen. In Zanten, a school of this kind, established in 1497 by Cardinal Cusa was directed by Aldegundis von Horstmar. Eighty-four students were registered, including the daughters both of the nobility and the citizen classes. The historian asserts that the directress of this school had been trained under the Brethren of the Common Life, which assertion explains the nature of the curriculum offered.<sup>499</sup> A year before the opening of this school Adrian Potken was teaching Greek and Hebrew in the boys' school at Zanten<sup>500</sup> and if the girls did not share these advantages, the fact that they were taught

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\* A dissertation submitted to the Catholic Sisters College of the Catholic University of America in partial fulfillment of the requirements for the degree Doctor of Philosophy.

<sup>496</sup> Cf. Lorenz, *Volkserziehung und Volksunterricht im späteren Mittelalter*. Paderborn and Münster, 1887.

<sup>497</sup> Cf. Janssen, *Geschichte des deutschen Volkes*, I, 78 ff. Freiburg, 1897.

<sup>498</sup> Cf. Heimbucher, *Die Orden und Kongregationen der katholischen Kirche*, II. Paderborn, 1897.

<sup>499</sup> Janssen, *op. cit.*, I, 28; Lorenz, *op. cit.*, 78.

<sup>500</sup> Janssen, *Ibid.*, 87.

Latin after the method of the Brethren, leaves no doubt as to their thorough classical training.

Outside of the convent there were in Germany and the Netherlands, as elsewhere in humanistic circles, learned women who shared the literary tastes of the men of their households. Margaret von Staffel, wife of the deputy Adam von Allendorf, wrote poetry both in Latin and in German and was the author of metrical lives of St. Bernard and St. Hildegard.<sup>501</sup> Catherine von Ostheim was remarkable for her knowledge of history and for her work in abridging the Chronicles of Limburg. In Augsburg Margaret Welser, wife of the humanist Conrad Peutinger, was celebrated for her learning in companionship with her husband.<sup>502</sup> All these women continued their reading in the classical languages with their house chaplains or other humanists, as was usual also in the courts of the nobles.

Intercourse with Italy, whether through intermarriages or in the interest of studies, brought the courts of the North into close touch with the early humanistic centers of the southern principalities. Through the marriage of Barbara von Brandenburg with Lodovico Gonzaga,<sup>503</sup> Mantua came to exert an influence on the Margrave Johann, in favor of humanistic learning, which resulted in the employment of Ariginus as secretary and schoolmaster at his court.<sup>504</sup> It does not appear that the princesses of Brandenburg shared largely in the training afforded by the presence of Ariginus, but under his successor, Vigilantus, the Electress Elizabeth, mother of Joachim II, became proficient in the classics.<sup>505</sup> As Vigilantus died in 1512, Elizabeth must have received her childhood training under that humanist.

In the Palatinate, and generally in the vicinity of the universities, the courts all possessed women remarkable for their learning. The Countess Matilda, daughter of Count Palatin Louis III, was herself a poet and a collector of German poetry. At her instigation the University of Freiburg was founded by her second husband, Archduke Albert of Austria, and that of Tübingen by Count Eberhard von Württemberg, her son by her first husband.<sup>506</sup> It

<sup>501</sup> *Ibid.*, 98 ff.

<sup>502</sup> *Ibid.*

<sup>503</sup> *Supra.*

<sup>504</sup> *Monumenta Germaniae Paedagogica*, XXXIV, 61 ff. Berlin, 1906.

<sup>505</sup> Cf. *Ibid.*, 264, 330 ff; 474 ff.

<sup>506</sup> Cf. Janssen, *op. cit.*, I, 99 ff.

is significant also that the wife of this Count Eberhard was Barbara Gonzaga, daughter of Lodovico Gonzaga and Barbara von Brandenburg.<sup>507</sup>

A revived interest in study at the court dates from the time when, under the influence of Petrarch, the Emperor Charles IV issued the provision of the Golden Bull, directing that all the princes of the empire be given instruction in the four languages spoken in the realm.<sup>508</sup> In this provision there is no evidence that the education of the princesses was not contemplated, and the history of the later Renaissance women at the Imperial Court seems to warrant a traditional training for them similar to that of the princes.

The Hapsburg women especially combine in their personalities and characters all the characteristics of true Renaissance types. Margaret of Austria, daughter of the Emperor Maximilian I, for years Regent of the Netherlands, is one of the most perfect examples of complete education furnished by humanism. Margaret was born in 1479, and upon the death of her mother, Marie of Burgundy, passed her early years, from three to twelve, at the court of Ann of Beaujeu, as the betrothed of Charles VIII of France.<sup>509</sup> Under these circumstances, she was thus early grounded in the qualities of mind and heart that befitted the future queen, in accordance with the ideas of the French Regent, herself so solidly established in all womanly graces and virtues. On the breaking of the marriage engagement between Charles and Margaret, Maximilian recalled her to the Netherlands, where she spent four years under his care before setting out for Spain as the affianced bride of the Infante Juan, only son of King Ferdinand and Queen Isabel. In the correspondence which Margaret afterward held with her father, there is every evidence of a close intimacy of literary and artistic interests between the great patron of the Renaissance and his gifted daughter. At one time Maximilian writes to ask Margaret to draw up a Latin letter to the Pope, stating the case of

<sup>507</sup> Cf. Ady, *Isabella d'Este*, II, 33.

<sup>508</sup> Zeumer, "Die Goldene Bulle Kaiser Karls IV." In *Quellen und Studien zur Verfassungs-geschichte des Deutschen Reiches in Mittelalter und Neuzeit*. Bd. II, hft. 2, p. 47. Weimar, 1908.

<sup>509</sup> Cf. Hare, *The High and Puissant Princess, Marguerite of Austria*. London and New York, 1907.

<sup>510</sup> *Correspondance de Marguerite D'Autriche avec ses Amis*. Edited by Van den Bergh, Vol. II, Letter 170. Leide, 1847.

<sup>511</sup> *Correspondance de L'Empereur Maximilian 1er, et de Marguerite d'Autriche*. Edited by Le Glay. Vol. I, Letter 300. Paris, 1839.



Guelder's claims;<sup>510</sup> at another, it is to chide her for taking the liberty to remonstrate with him for wishing to take part in a sectional Church council;<sup>511</sup> or again it is to thank her for her solicitude for his temporal needs and to exchange gifts of affectionate devotion. On this last subject, there is preserved a letter indicative of the manner in which these great rulers chose to "dignify their leisure." It begins thus:<sup>512</sup> "My good daughter: I have received by the carrier the beautiful shirts and tunics, which you have helped to make with your own hands. This gives me great pleasure, principally because it shows me how solicitous you are for my personal needs, especially since this season weighs heavily upon me. My poor body shall find great comfort in the soft contact and sweet odor of this beautiful linen, fitting garments for the angels in Paradise. And I hasten also to thank you with a picture of a future saint, done with my own hands."

Maximilian here probably alludes to a portrait of Margaret herself, as to that of a future saint.

In another letter, the Emperor asks his daughter to aid him in his historical collections by procuring for him the "genealogical tree of the kings of Spain and that of the kings of England," and a history of Spain, "La Valeriana."<sup>513</sup>

Margaret's stay in Spain as the three-month bride of the Infante Juan, and after the death of that prince, for a few years longer, afforded her the exceptional advantages provided at the court of Isabel, under the patronage of the great Queen and in company with her gifted daughters. Catherine of Aragon was still in Spain at this time (1598), and profited by the opportunity of exchanging with Margaret conversation lessons in Castilian for those in French.

Margaret's three years in Savoy as the wife of Duke Philibert, served further to widen her experience, and when, on the death of this second husband, she finally took up her life's task as Regent of the Netherlands (1507) she was equipped for the position as were few other women of her time.

The presence of Juana of Aragon in the Netherlands had prepared the way for her hapless sister-in-law, to whose care were soon to be confided three of the daughters of Juana and her eldest son, Charles, afterwards the Emperor Charles V. After the death of their father, Philip the Handsome, and the retirement of their

<sup>512</sup> *Ibid.*, II, App. No. 3.

<sup>513</sup> *Ibid.*, Vol. I, Letter 278.

mother, who had now completely lost her reason, Margaret took upon herself the guardianship of these children. In her household at the castle of Malines were combined the rich treasures of literature and art bequeathed her by the House of Burgundy, and those of Hapsburg and Savoy, added to the magnificent gifts of tapestries and other furnishings, with jewels and plate, bestowed upon Margaret as the bride of the Spanish Infante.<sup>514</sup>

The library at Malines was stocked with manuscripts and printed volumes of the Greek and Latin classics, and with the best native productions of the Middle Ages and the Renaissance. Here Christine de Pisan could speak to the princesses from her pages of glowing manuscript which had been handed down by the Burgundian dukes, and to intensify the impression, there hung in the castle library a beautifully wrought tapestry representing the scenes of her *Cité des Dames*.<sup>515</sup>

Margaret's own poems, fresh from her pen, were further inspiration to her nieces,<sup>516</sup> and the little domestic circle shared in the sentiments expressed by Jehan Lemaire in his tender elegy over the death of the household pet, the green parrot presented by the Emperor Sigismund to Marie of Burgundy, Margaret's mother. This bird was the "Amant Vert" over whose personality modern critics have speculated, not without daring conclusions as to the motives and sentiments of the poet and the Regent, such as are often indiscriminately attributed to Renaissance influences.<sup>517</sup>

The perfect types of goodness and beauty reproduced in the persons of these young princesses are portrayed in their likenesses by Mabuse, to whom as to Dürer, both Maximilian and Margaret extended a liberal patronage.

Precisely who the tutors of Juana's daughters were is not evident from available sources, but the household of the Spanish princess must have been well supplied with literary women as well as learned men, and Margaret's charges might traditionally be given women for their tutors. Adrain Dedel (Utrecht), afterwards Pope Adrian VI, was tutor to Charles, as was later on Louis Vacca,<sup>518</sup> and according to some authorities, Vives himself devoted some time to

<sup>514</sup> Cf. *Correspondance de L'Empereur Maximilian etc.*, II, 468 ff.

<sup>515</sup> *Ibid.*

<sup>516</sup> Cf. Marguerite d'Autriche, *Albums et œuvres poétiques de*. Edited by Gachet. Bruxelles, 1849.

<sup>517</sup> Cf. Hare, *op. cit.*

<sup>518</sup> *Correspondance de L'Empereur Maximilian 1er, etc.*, I, 35; II, 115.



teaching at this court.<sup>519</sup> Cornelius Agrippa sought Margaret's patronage by dedicating to her his eulogistic work on the nature of woman, *De nobilitate et praecellentia femineae sexus declamatio*, and by his services as annalist and secretary won the honor of pronouncing the Regent's funeral oration.<sup>520</sup> Lemaire also gave faithful service in the limits of his capacity,<sup>521</sup> and Erasmus encouraged the Regent in her literary projects.<sup>522</sup> The presence of Bianca Sforza at the court of Vienna as the second wife of Maximilian strengthened intercourse with Italy and helped to further there the interests of the liberal arts.

The after careers of the daughters of Juana are proofs of their accomplishments: Eleanor, the eldest, married successively Emmanuel the Great of Portugal and Francis I of France. At the court of Portugal she left a reputation for learning and virtue while in France she was equally the object of veneration. After the death of Francis I she retired into the Netherlands. Isabel, the second eldest, was lucklessly married to Christian II, of Denmark, whose career furnished her with matter for the exercise of her humanistic courage. Finally dying young and broken hearted, she left her children in the care of the Regent, who trained them as she had trained their mother.<sup>523</sup> Maria, the youngest daughter confided to Margaret, was married to Louis of Hungary, and after the death of her aunt became in her turn Regent of the Netherlands.<sup>524</sup>

The church at Brou, erected under Margaret's direction in honor of her second husband, Philibert of Savoy, to serve as his monument and her own, is a fitting memorial of Hapsburg womanhood in the days of Flemish Renaissance art and humanistic literary culture.

To mention of these learned women who adorned society in the literary centers established in the courts or the free cities of the North, must be added that of another type of woman, very conspicuous in the annals of the time as the ideal of culture in the convent. The large numbers of princesses who retired to these institutions of Germany and the Netherlands during the early period of the Revival is remarkable,<sup>525</sup> inasmuch as the mode of

<sup>519</sup> Cf. Hare, *op. cit.*

<sup>520</sup> Cf. Catholic Encyclopedia, *Agrippa of Nettesheim*; Hare, *op. cit.*

<sup>521</sup> Cf. Thibaut, *Marguerite d'Autriche et Jehan Lemaire, etc.*, Paris, 1888.

<sup>522</sup> Cf. Altmeyer, *Marguerite d'Autriche*, 164. Liège, 1840.

<sup>523</sup> Cf. Ady, *Christine of Denmark, Duchess of Milan and Lorraine*. New York, 1913.

<sup>524</sup> Cf. Hare, *op. cit.*, 220.

<sup>525</sup> Cf. Heimbucher, *op. cit.*, II; *Monumenta Germaniae Paedagogica*, XXXIV.



life in these convents was by this time largely regulated by the spirit of the Brethren of the Common Life<sup>526</sup> or of that of St. Francis,<sup>527</sup> the one with its strict asceticism of the *De Imitatione Christi*,<sup>528</sup> the other with that of the rigorous evangelical poverty professed by the Seraphic Saint of Assisi.

Johannes Janssen, in his monumental work, the *Geschichte des deutschen Volkes*, has conclusively shown that hard literary labor and deep spirituality characterize the life of these convent women, drawing his evidence from the virtue and intellect which they manifested during the struggle for their rights when the princes accepted the teachings of some of the foremost of the sixteenth century agitators, on the subject of monastic vows. Comparatively few nuns proved their lack of judgment and virtue by electing to abandon their way of life when urged to do so by the reformers, while hundreds made heroic resistance to even physical force at the attempt of the civil authorities to compel them to break their vows.<sup>528a</sup> The defection of Catherine von Bora and her associates proves the exception rather than the rule.<sup>529</sup>

Following Johann Butzbach, author of an unpublished history of literature, written in 1505,<sup>530</sup> Janssen makes mention of a number of German nuns, learned and virtuous, who published their works or held correspondence with the humanists of their day. Among these are Augustinians and Benedictines, as well as members of the later congregations, considered more strict in their mode of life. Gertrude von Coblentz, Mistress of the Novices in the Augustinian convent of Vallendar, and Christina von der Leyen, of the same order, in the Convent of Marienthal, are praised for their literary abilities. Barbara von Dalberg, niece of Bishop von Dalberg of Worms, was a learned Benedictine of Marienberg, and to another Benedictine nun, Aleydis Raiskop, Butzbach dedicated his history of literature, while to still another nun of the same order, the artist, Gertrude von Buchel, he dedicated his work "Celebrated Painters." Aleydis Raiskop composed seven Latin homilies on St. Paul and translated a work on the Mass from Latin into

<sup>526</sup> Janssen, *ibid.*, I, 77 ff.

<sup>527</sup> Cf. Heimbucher, *op. cit.*, II.

<sup>528</sup> Cf. Catholic Encyclopedia, *Thomas à Kempis*.

<sup>528a</sup> Janssen, *op. cit.*, II, 376 ff.; *Ibid.* III, 104 ff. Cf. "Briefe der Felicitas Grundherrin," in *Historisch-politische Blätter für das katholische Deutschland*, XLIV, 378 ff, 441 ff. München, 1859.

<sup>529</sup> Janssen, *op. cit.*, II, 299; 573 ff.

<sup>530</sup> *Ibid.*, I, 97 ff.

German. A Latin correspondent of the great Trithemius, was Richmondis von der Horst, abbess of the Convent of Seebach. Ursula Canter, another nun, is praised for her extensive learning in theology, literature, rhetoric and the fine arts.

At Nuremberg, the Franciscan nuns, Charity and Clara Pirkheimer, were remarkably gifted and stanch in adhering to their spiritual and intellectual rights. The memoirs of Charity Pirkheimer, when abbess of the Nuremberg convent, and her letters to her brother, are valuable contributions to the history of Germany in the sixteenth century.<sup>531</sup> This nun had associated with her, Clarissa Apollonia Tucher, niece of the Nuremberg lawyer, Sixtus Tucher. This humanist, in his letters to his niece and her friend, exhorts them to disinterestedness in their studies and to the practice of virtue in keeping with their gifts of knowledge.<sup>532</sup>

Through the schools directed by these nuns and fostered by the Church, a general level of culture was attained by the women of the North during the early period of the Revival.<sup>533</sup>

The theoretical humanists who followed in the footsteps of Cardinal Cusa, labored like him in behalf of an education proper to fit the average girl for right living in the midst of the social enjoyment and material prosperity of these great industrial centers. In addition to the pedagogical works of the Brethren of the Common Life, applying to both sexes in common, there were produced at this period in the Netherlands other writings dealing exclusively with the problem of woman's education. Among the views thus expressed are those of Erasmus in the *Colloquies* and the *De Matrimonio Christiano*, and more especially those of Vives.

The *De Institutione Christianae Foeminae* is not considered as written for the Queen of England or for her subjects in particular, but rather as addressed to her to secure her patronage and in a special manner directed to the well-to-do burgher classes of the North. In its appeal to the masses this work supplements that of D'Arezzo, as it supplements it also in treating at length of the girl's training in early childhood and in general of the woman's conduct throughout life. Vives' insistence here upon the moral

<sup>531</sup> *Ibid.*, II, 377 ff.

<sup>532</sup> Janssen, I, 97 ff.

<sup>533</sup> Cf. "Literarische und künstlerische Thätigkeit in deutschen Nonnenklöstern im ausgehenden Mittelalter," in *Hist. politische Blätter für das katholische Deutschland*, CXVIII, 644 ff.

side of education has led some of his critics<sup>534</sup> to assert that the virtue of chastity alone found consideration in his principles of pedagogy. A study of this work, however, in its historical setting, and in its relation to the *De Officio Mariti* and the *De Ratione Studii Puerilis* (for a girl), of the same author, shows Vives' attitude towards the Renaissance education of woman to be identical with that of the best exponents of the humanistic ideals. The favorite argument of the opponents of a classical education for the girl was the moral argument, in refuting which Vives, with all his colleagues, sought to establish the value of a deep and solid course in Latin and Greek and in auxiliary branches of study as the best means of securing the girl from the vain and dangerous allurements of social freedom. This Savonarola of the North makes it evident that the woman of his contemplation must be first modest and pure but that upon this foundation he would raise the edifice of learning. He is not satisfied with the rôle of theoretical reformer only—he would be the destructive critic today but tomorrow society must yield him a place in the ranks of her silent pedagogues, whose secret art alone had power to charm the heart away from vanity and anchor it on the rock of truth—where beauty and goodness meet.

In some of the prosperous communities of the North the humanist had before his eyes conditions similar to those existing in Renaissance Venice or Genoa, or in Florence in her earlier days. A stranger to the mode of life into which he was introduced on leaving his native Valentia, he contemplated the scenes before him with the eye of a severe moral critic and felt all the misgivings of a true prophet of social reform. "Also your dearest daughter Mary, shall read these instructions of mine, and follow in living," he says to Queen Catherine of Aragon,<sup>535</sup> but he presently adds, "Which she must needs do, if she order herself after the example that she hath at home with her, of your virtue and wisdom."<sup>536</sup> But there were other princesses and other girls for whom he wished to supply maternal precepts, putting the "good and holy women in remembrance of their duty but slightly" and taking up "sharply," those whom "teaching availeth but little," those who "struggle with a leader and must be drawn."<sup>537</sup> In appealing to

<sup>534</sup> Cf. Thamin, *Hist. de la Litt. et de la Langue Française*. Edited by Petit de Julleville. V. 444.

<sup>535</sup> Introduction. Translated by Hyrde. Watson, *op. cit.*, 37.

<sup>536</sup> *Ibid.*

<sup>537</sup> *Ibid.*, 36.



this latter class, the humanist sought to win over to his cause every Christian woman, that the regeneration of society might everywhere be wrought out through the ideal home.

### *Of the First Years*

With all his colleagues, Vives follows Quintilian in his theories for the early training of the child, insisting upon the duties of the mother in nourishing both the body and the mind of her young charge, that the power of love and of the laws of imitation may be secured as aids in the after-training of the child. The responsibility of parents in exercising wise discrimination as to the proper moment to minister to the growing needs of the child's mental development, and care in studying the individuality of children, receive prominence here. Vives' remarks on the first exercises of the young child are significantly in keeping with the best modern psychological views. For the girl, "when she is of age able to learn anything," he recommends first, after the knowledge of God and of her relations with Him, practice in establishing adjustment to her physical environment, by means of exercises in household duties. The bearing of this passage on the subject of mental development is clear from the author's speculations as to the proper age at which to begin; whether with Quintilian at 4 or 5, or with Aristotle at 7. The author adds a warning to such parents as, with a view of preserving their children from physical exhaustion, only weaken them the more by injudicious hindrance in the use of wholesome exercises.

To mention of the physical benefits to be derived from such activity, Vives adds the moral advantages to be gained by a life secured from idleness—by the traditional handling of wool and flax, "two crafts yet left of that old innocent world." Alluding to the practice of queens in this particular, he says that rank should not rob any one of the advantage of these wholesome exercises, for "among all good women it is a great shame to be idle," adding that Queen Isabel taught her daughters to spin, sew and paint.

Significantly also Vives classifies among the exercises proper to these first years, cooking and caring for the sick. He would have the girl begin betimes to learn to handle kitchen utensils and to prepare dainty morsels to please her father and mother and her brothers and sisters, especially in time of sickness, that she may later on do the same in her own household. He would not have her leave to the servants this delicate care. The presence of the

daughter, in case of the mother's absence, he recommends as a help to order and economy among the servants. After denouncing such as loath the kitchen and find pleasure in handling "tables and cards," he concludes: "Therefore in my counsel a woman shall learn this craft, that she may in every time of her life please her friends, and that the meat may come more cleanly unto the table."

Here, too, is a warning against the danger of accepting theories contrary to tradition in the question of the girl's seclusion during the first years. "Let all her bringing up be pure and chaste the first years, because of her manners, the which take their first forming of that custom in youth and infancy." And he explains: "It is an ungracious opinion of them that say they will have the children to know both good and evil. . . . And, verily, fathers that will not have their child unexempt and ignorant of evil, be worthy that their children should know both good and ill, and when they repent them of their evil doing, should call yet unto remembrance, that they learned to do evil by their father's mind and will."

Vives introduces his discourse on the girl's studies with the remark that some are slow, others very apt, but that the former should not be discouraged and the latter should be spurred on and encouraged. He would have the girl learn to read by the aid of serious books, and to write by exercise in grave and sober sentences from the Holy Scriptures and the philosophers.

#### *What Subjects the Girl Should Study*

Before enumerating the books best to be read, the humanist inveighs against the bad books circulated in the vernacular and in translations, such as the Arthurian Legends in versions evidently out of keeping with those of Malory and Tennyson. These he places here in the same category with *Celestina*. To the works of this kind to be shunned for their viciousness and against which, he asserts, civil legislation should act, he adds those of another class, that is, those harmful only to literary taste and productive of frivolity. Of these he says: "As for learning, none is to be looked for in these men, which saw never so much as a shadow of learning themselves. And when they tell aught what delight can be in those things that be so plain and foolish lies! One killeth twenty himself alone, another killeth thirty, another wounded



with a hundred wounds, and left dead, riseth up again, and on the next day made whole and strong overcometh ten giants, and then goeth away loaded with gold and silver, and precious stones. . . . I never heard man say that he liked these books, but those that never touched good books. . . . And as for those that praise them as I know some that do, I will believe them, if they praise them after that they have read Cicero and Seneca, or St. Jerome, or holy Scripture, and have mended their living better."

In the enumeration of good books which follows, Vives lays stress on the reading of the Bible and the Fathers and then the Greek and Latin classics, especially Plato, Cicero, and Seneca, adding, "and such others." In the *De Ratione Studii Puerilis*<sup>538</sup> he further recommends the historians and the standard poets, while in the *De Officio Mariti* he gives a further list, his object there being to point out matter for leisurely reading, rather than for close study.<sup>539</sup>

In connection with language and literature Vives would thus teach the girl philosophy and history with lessons in the use of common remedies for the infirmities of young children. Of other studies he here says expressly that he assigns no limit to the learning of a woman, any more than to that of a man. And again he asserts that "the woman's wit is no less apt to all things than the man's is," adding, "She wanteth but counsel and strength."

Of the woman's functions, for which education should fit her, he points out two; that of the mother and that of the teacher: "Let her learn for herself alone and her young children, or her sisters in our Lord." Earlier, speaking of what teachers are fitting for the girl he had said: "If there be found any holy and well learned woman, I had rather have her teach them." These passages explain what Vives further meant by asserting that it is not becoming to a woman to rule a school, that is, over men; to make public speeches, in the nature of disputations; or to teach, that is, to settle questions. Here his views are in perfect harmony with those of D'Arezzo. Eloquence, which he explains in the *De Officio Mariti* as logic, grammar, and politics, pertaining as they do to forensic eloquence, was distasteful to these theorists when found in a woman. In a number of passages Vives treats of the oral mastery of language, in contradistinction to speech-making.

<sup>538</sup> Watson, *op. cit.*, 144, 146.

<sup>539</sup> *Ibid.*, 302 ff.



In the *De Officio Mariti*, explaining the eloquence for which Cornelia and other Roman ladies were praised, he says that they were commended, not because they exercised themselves in carefully composed discourses, but because they had acquired the art by the familiar custom of their fathers. And he adds: "But nowadays they call her eloquent, that with long and vain confabulation, can entertain one. . . . And this they call the gentle entertainment of the court. . . . And all such as were praised of our elders for their eloquence, were most extolled and lauded, for as much as they kept the language of their forefathers, sincere and clean, as Cicero declareth in his book of an Orator."

Vives admired such women of his time as were able to converse freely and modestly in the classical languages or in the vernacular as is evident from his allusion to Juana of Aragon and to her sister Catherine, of whom he says: "It is told me with great praise and marvel in many places of this country" . . . that Juana "was wont to make answer in Latin, and that without any study, to the orations that were made after the custom in towns, to new princes. And likewise the English say by their queen."<sup>540</sup> It is against the artificiality of the unlearned maiden or her empty talkativeness with the "young man little wiser than herself" that Vives gives warning here: "When she speaketh, let her communication be simple, not affectate, nor ornate, for that declareth the vanity of the mind."<sup>541</sup> And again: "Some be so subtle-minded, that among their companions they babble out all at large, both their own matters and other folks' nor have no regard what they say, but whatsoever cometh on the tongue's end." He says again, that if a woman does not need eloquence he does not urge its acquisition, but that nothing will excuse her from the acquisition of wisdom and goodness. He says it is no shame for a woman to be silent but it is a shame to lack discretion and to live ill. But he adds again: "Nor I will not here condemn eloquence."

Vives' idea as to the subtleties of mathematics agrees also with that of D'Arezzo. He would have the woman leave deep speculation to men, but he assigns her a broad field for investigation when he declares that "so much knowledge of natural things as sufficeth to rule and govern this life withal, is sufficient for a woman."<sup>542</sup>

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<sup>540</sup>*Ibid.*

<sup>541</sup>*Ibid.*, 207.

<sup>542</sup>*Ibid.*, 196.

In the study of religion, the humanist again points out an unlimited source of information: "The Lord doth admit women to the mystery of His religion, in respect of which all other wisdom is but foolishness, and he doth declare that they were created to know high matters, and to come as well as men unto the beatitude, and therefore they ought and should be instructed and taught, as we men be." In her devotions, Vives would here again have the girl pray in the vernacular or have care taken that she understand the Latin prayers which she uses.

### *Training in Virtue and Morality*

After the usual exhortations to Christian self-denial in the matter of food and sleep, Vives forcibly points out the peculiar virtues against which custom wages war and in which he would see the young girl grounded from her tender years. The social maladies which, in his keen criticism, the author here exposes are chiefly: ignorance, vanity in dress, idleness, love of exciting pleasures, frivolous and dangerous reading, and the outcome of all these—unchastity. The remedy for these ills the author had shown in a general way to be schooling under strong moral influences, but both in the *De Institutione Christianae Foeminae* and the *De Officio Mariti* he treats of the necessity of parental authority and teaching as an essential condition of lasting social reform.

The two features in the girl's education, preeminently the work of the home, Vives points out to be good sense in habits of dress and personal adornment, and moderation in pleasure seeking. The head of the family must secure to the women of his household the advantages of learning, that they may find in books wholesome precepts of wisdom in these matters, and to this must be added personal counsel and example and, if need be, gentle coercion. Ignorance, Vives says, is the only cause why some women are "studious and most diligent to adorn and deck themselves."<sup>43</sup>

Under the head of attire, the author gives detailed advice on abstaining from beauty-shop practices and from the excessive display of gold and jewels, as well as from frivolous and dangerous styles of dress. His remarks conjure up that pitiable automaton of the image of Depravity, too often to be met with in our modern thoroughfares.

<sup>43</sup> *Ibid.*, 200.

In treating of this class of vices, Vives begins with face-painting and hair-bleaching, ingeniously showing the folly of such practices and endeavoring to persuade the respectable girl from imitating others whose ignorance may excuse them. Here the humanist is the maternal counsellor, speaking heart to heart with the Christian maiden. "Verily," he says, "I would fain know what the maiden meaneth that painteth herself. If it be to please herself, it is a vain thing. If it be to please Christ, it is a folly; if it be to delight men it is an ungracious deed. . . . Methinks it much like, if thou wilt go about to win them with painting, as thou wouldst entice or attempt him with a visor. . . . Thou art but in ill case, if thou have nothing else to please him with, that shall be thy husband, but only painting."

In his discourse on dress, Vives exposes the social evil of extreme fashions, as of emanations from unwholesome quarters, making his meaning clear in such passages as: "Thine evil and unchaste raiment shall reprove thee." "But and . . . thou make thyself as a poisoner and a sword unto them that see thee, thou canst not be excused as chaste in mind." And answering the objections of such as may ask if one must be slovenly, he answers that such teaching is far from his purpose, laying down the maxim: "Let it not to be wondered on, nor let it be to be loathed."

Against the abuse of perfumes, of jewelry and the like, he draws arguments from the ancients and from the Gospel precepts, saying: "Then wilt thou say, we must needs do some things for the use of the world and customs. Now would I know, what custom must be followed, if thou name me wise men I grant; if thou say of fools why should they be followed? . . . Peradventure there is an evil custom brought up, be thou the first to lay it down, and thou shalt have praise of it; and other[s] shall follow thine ensample. And as the [ev]ill ensample is brought in of ill folks and established, so of good folks it shall be put away, and good brought up. . . . Now whose is that custom that thou talkest of, and of whom was it taken? Of pagan women. Why do not we then keep still our pagan's law? For if thou list to be called Christian, use manners according thereunto."

Among exciting pleasures, Vives condemns jousts, and social dances such as were prevalent in some countries where the custom of saluting partners on the lips drew down the indignant denunciations of the ladies of Italy and Spain. "In old times," says Vives,



"kissing was not used but among kinsfolk; now it is a common thing in England and France. If they do it because of Baptism, that they may seem all as brethren and sisters I praise the intent. If otherwise I see not whereunto it pertaineth to use so much kissing, as though that love and charity could none other way stand between men and women." This passage makes clear his meaning when he observes: "What good doth all that dancing of young women, holden up on men's arms, that they may hop the higher?" Of "the old use of dancing" for the development of bodily grace, he remarks that it is "clean out of use."

Throughout these treatises it is everywhere apparent that the humanist had at heart the training of the valiant woman of Proverbs—one judicious and strong, not cloistered in the home, but finding there her chief happiness and her first duty. "Her home shall be unto her as a commonwealth, and she must learn what her duty and office is at home, and what is her husband's. . . . She must learn also to condemn worldly chances, that is, she must be somewhat manly and strong, moderately to bear and suffer both good and evil." Speaking of the practice of devotion on the part of the maiden he says: "Let her pray unto the holy Virgin whom she shall truly represent."<sup>544</sup>

After a tender allusion to the power of sympathy and the love and reverence which he bears to his own mother and mother-in-law, Vives expresses the thought concerning the wife's true dignity common to all the moralists of his school: "Nor thou shalt not have her as a servant, or as a companion of thy prosperity and welfare only, but also as a most faithful secretary of thy cares and thoughts, and in doubtful matters a wise and hearty counsellor."<sup>545</sup>

With the breaking out of the movement for Church reform, outside of the Church, there appeared in the North a new attitude towards classical education. This attitude comprehended the training of the male citizen for the duties of clergyman or civil official, and in its practical outlook excluded, not only the average boy, but the girl of whatever ability or condition.

Representative humanists, such as Melanchthon and Sturm, and, generally, all the classicists associated with Luther, are silent on the subject of woman's higher education. While evidently not opposed to the girl's classical training, the early Reformation

<sup>544</sup> *Ibid.*, 88, note.

<sup>545</sup> "De Officio Mariti," *Ibid.*, 209.

humanists found it a sufficiently arduous undertaking to establish Latin schools for boys to replace the Church schools that were closed by the civil authorities. In consequence of this, the history of classical education in Germany, dating from the first two decades of the sixteenth century to the last two of the nineteenth, is the history of boys' high schools and colleges and of university courses open to men.<sup>546</sup>

After the work of destruction was completed, such convent property<sup>547</sup> as had not been appropriated by the princes or taken to endow the churches of the Reformers,<sup>548</sup> was applied to the use of boys' schools,<sup>549</sup> and Luther had to appeal to the civil authorities for aid to establish in each town a girls' school for the purpose of imparting there even catechetical instruction.<sup>550</sup>

It was unfortunate from the side of pedagogical theory, that Luther was not a humanist, inasmuch as his influence was far reaching and his views on education widely accepted after his death. In his writings there are occasionally to be found general statements in favor of higher education for the girl, such as his desire to see everywhere the "best" schools for both "girls and boys,"<sup>551</sup> and his advice that the more apt children be kept longer in school,<sup>552</sup> that they might be trained to become teachers. His plea also for the study of Hebrew and Greek as the keys to the proper understanding of the Scriptures,<sup>554</sup> could not consistently exclude the idea of such study on the part of the girl, since she as well as the boy, was to be put in a position to interpret for herself both the Old and the New Testament as the only guide of her religious belief and practice.<sup>555</sup> But the practical application of this principle is nowhere to be found in the scheme for education proposed by Luther. According to his plan the girl is to study the Bible in either Latin or German translations, thus accepting from others both the interpretation of the texts and the decision as to

<sup>546</sup> Cf. Rein; "Encyklopädisches Handbuch der Pädagogik," *Mädchenerziehung und Mädchenunterricht*; and, *Mädchengymnasien*. Cf. *Monumenta Germaniae Paedagogica*.

<sup>547</sup> Cf. Janssen, *op. cit.*

<sup>548</sup> Cf. Godfrey, *Heidelberg, etc.* London, 1906.

<sup>549</sup> *Ibid.*

<sup>550</sup> "An den christlichen Adel deutscher Nation von des christlichen Standes Besserung," *Sämmtliche Werke*, XXI, 320 ff. Erlangen, 1832.

<sup>551</sup> "An die Burgermeister und Rathherren allerlei Städte in deutschen Landen," *Ibid.*, XXII, 190.

<sup>552</sup> *Ibid.*

<sup>554</sup> *Ibid.*, 180 ff.

<sup>555</sup> Cf. Painter, *Luther on Education*. Philadelphia, 1889.

the genuineness of those texts. Moreover, she is to be given instruction in the Ten Commandments, according to a set form of interpretation, and even in the Creed, in like manner, although the latter was not claimed to be a portion of the Bible.<sup>556</sup>

In his *Address to the Nobility*, Luther says: "Would to God each town had also a girls' school, in which girls might be taught the Gospel for an hour daily, either in German or Latin."<sup>557</sup> After discussing the necessity of studying his catechism with his exposition of the Commandments, the Our Father and the Creed, he says: "We may find some boors and niggards even among the nobles, who pretend that henceforth neither pastors nor preachers are needed, since we have all that is required in books, and can learn it by ourselves, and who cheerfully let the benefices go to ruin and waste, so that both pastors and preachers suffer hunger and thirst enow, as perhaps is fitting for stupid Germans."<sup>558</sup>

Coming to definite terms as to what common schooling he would have provided for girls, he says expressly in the Letter to the *Mayors and Aldermen*: "It is not my idea that we should establish schools as they have been heretofore, where a boy has studied Donatus and Alexander twenty or thirty years, and yet has learned nothing. The world has changed and things go differently. My idea is that boys should spend an hour or two a day in school, and the rest of the time work at home, learn some trade and do whatever is desired so that study and work may go on together, while the children are young and can attend to both. . . . In like manner, a girl has time to go to school an hour a day, and yet attend to her work at home."<sup>559</sup>

This statement is followed by a recommendation that the brighter children be given more opportunities, since accomplished teachers, preachers and workers are needed, but in soliciting state and private aid for this purpose repeatedly throughout the letter, Luther speaks only of means to educate clergymen and civil officials. Similarly, in the *Sermon on the Duty of Sending Children to School*, he appeals to the consciences of parents to supply boys for these functions, with no mention of a higher education for girls.<sup>560</sup>

<sup>556</sup> Cf. "Grosser Katechismus." *Sämmtliche Werke*, XXI, 26 ff.

<sup>557</sup> Translated by Painter, *op. cit.*, 138.

<sup>558</sup> "Preface to Large Catechism." Translated by Wace and Buchheim in *Primary Works*. London, 1896.

<sup>559</sup> Translated by Painter, *op. cit.*, 199, 200.

<sup>560</sup> Cf. "Ein Sermon oder Predigt, dass man solle Kinder zur Schule halten." *Sämmtliche Werke*, XX, 7 ff.



Besides the obstacle to the girl's secondary education thus arising from lack of funds, another serious drawback now presented itself in the lack of suitable teachers. Luther made efforts to secure the services of women for the catechetical schools, and there is evidence that some such teachers were employed. On June 10, 1527, he addressed a letter<sup>561</sup> to "Frau Elizabeth Agricola, schoolmistress at Eisleben," the wife of Johann Agricola, a preacher in that town; and on May 2, of the same year, he had written to "Else von Kanitz, now at Eiche," inviting her to Wittenberg "to instruct young girls," saying, "that in beginning such work you may be an example to others. You shall be in my house," he continues, "and at my table, so that you may be exempt from dangers and cares."<sup>562</sup>

To lessons in the Catechism, these teachers doubtless added instruction in German, according to the provision made by congregations after the example of Leisnig, whose constitution provided that: "The ten directors, in the name of the congregation, shall have power to call, appoint, and remove a school teacher for the young boys. . . . In like manner the ten directors, out of the common treasury, shall provide an honorable, mature, and blameless woman to instruct young girls under 12 years of age in Christian discipline, honor and virtue, and at a suitable place to teach them reading and writing in German a few hours daily."<sup>563</sup>

The teachers who were to give the girl instruction in the Gospel were practically to be drawn from the reserved force of "ordinary pastors," instructed in Latin, which language they were to learn to read and write, and afterwards to take up a trade while waiting to be called upon "in case of need." Speaking of the education of these less promising boys, Luther says: "For we need not only learned doctors and masters in the Scriptures, but also ordinary pastors who may teach the Gospel and the catechism to the young and ignorant. . . . If they are not capable of contending with heretics, it does not matter."<sup>564</sup>

Luther finally clearly defines his position, announcing in theory what he had worked out in practice, prescribing for the girl an education in the vernacular, and leaving to the boy the study of other languages: "Even women and children can now learn more of God and Christ from German books and sermons (I speak the truth) than was formerly known by the universities, priests,

<sup>561</sup> *Letters to Women*, Let. IX. Translated by Malcolm. London, 1856.

<sup>562</sup> *Ibid.*, Letter VIII.

<sup>563</sup> Painter, *op. cit.*, 139.

<sup>564</sup> *Ibid.*, "Sermon on the Duty of Sending Children to School," 235.

monks, the whole Papacy, and the entire world. But even the ordinary pastor and preacher must be acquainted with Latin, which he can no more dispense with than the learned can dispense with Greek and Hebrew."<sup>565</sup>

In accepting Luther's plan, on the intellectual side, Germany deprived woman of her right to participation in that "general education" which, his followers claim, the principles of Protestantism render necessary by holding the Bible to be the only source of religious truth, and imposing upon Protestant nations the obligation "to place man in an independent position, and dignify him with the responsibility of ascertaining and performing his duty immediately in the sight of God."<sup>566</sup>

In thus having recourse to the expedient of departing from principles which, in their practical application, had proved merely Utopian, the movement compelled woman to yield her right to a share in the fruits of intellectual culture bequeathed by years of educational progress. In prescribing for the girl an elementary education in the vernacular as an aid in the study of religion, Protestantism here lost sight of the Renaissance ideal, while at the same time it did woman a service from the moral viewpoint. The crisis through which the northern nations were now passing was a dangerous one for her.<sup>567</sup> Participation in the new intellectual activities must have exposed the girl to all the inconveniences of free speculation as well as of silent acquiescence in the theories now put forward in the schools on the subject of moral responsibility.<sup>568</sup>

Modern educational theorists are able to point to the homes of northern Europe as to models of domestic order and virtue,<sup>569</sup> and this because the sixteenth-century movement failed to affect the time-honored customs of the Teutonic nations whose proverbial reverence for womanhood<sup>570</sup> rendered them proof against the very daring teachings concerning individual freedom, everywhere to be met with in the writings of Luther, side by side with his edifying discourses on the sanctity of the home and of parental duty and authority.

<sup>565</sup> *Ibid.*, 236.

<sup>566</sup> *Ibid.*, 72.

<sup>567</sup> Cf. Janssen, *op. cit.*

<sup>568</sup> Cf. Luther, *op. cit.*

<sup>569</sup> Cf. Schumann, "Die Mädchenerziehung im deutschen Mittelalter," in *Kleinere Schriften über pädagogische und kulturgeschichtliche Fragen*, I, 108 ff. Hannover, 1878.

<sup>570</sup> Cf. Janssen, *op. cit.*; Weinhold, *Die deutschen Frauen in dem Mittelalter*. Wien, 1851.



## CONCLUSION

The history of the humanistic movement for the higher education of woman demonstrates the erroneous character of several important assertions on the subject of woman's education, as made by popular modern historical writers and writers of fiction, and widely endorsed by public opinion. Among these assertions are those pertaining to the status of woman during the Middle Ages and the Renaissance, as well as during the nineteenth century.

The high state of mental culture to which the woman of the fifteenth century attained in a half-generation, presupposes intellectual power and solidity of purpose, the two important results of true education. The third result, the acquisition of knowledge, might easily have followed, even if one rejects the important truth that, in the process of character formation and of intellectual development considerable positive knowledge is of necessity acquired. Had the cloistered women of the Middle Ages monopolized all learning, a miracle would have been required to convert so suddenly the wives and daughters of the early humanists into accomplished writers and thinkers. In like manner it is hard to conceive the attitude of these humanists towards woman as one created by a sudden impulse and directed towards a household drudge and unwilling handmaiden.

As the movement passes on from Italy into other countries the true cause of woman's Renaissance freedom becomes more and more apparent. If the modern concept of the results of the Revival of Learning is accepted, its mission was to emancipate the human mind from the slavery of authority. Regarded in this sense it fulfilled its mission only outside of the Church, and even there only to one half of humanity. In Italy and in the Iberian Peninsula it failed, while in the other countries here under consideration it met with but partial success. The result in Protestant countries was the independence of individual man and the more or less complete subjugation of woman to him, a subjugation through which, by the turn of events, she was forced to renounce many of her intellectual rights. In dechristianized countries the subjection amounted to degradation to the social status of the accepted neo-paganism, and as a logical consequence woman was forced to choose the alternative of stout resistance or blind submission.

Where the Renaissance movement continued to be guided by the principles which inspired it, woman continued to be free, and it



is significant that precisely here the "woman question" came to be battled out by men. Christ set man the standard when He prescribed indissoluble monogamatic marriage and pronounced the state of consecrated virginity still higher than this, and His Church safeguarded woman's sacred privileges by guiding the intellectual movement of the fifteenth century along the sure paths of such established moral principles as these. The reiterated assertions as to her opposition to woman's higher education and, as a consequence, to woman's mission outside the home, have not been sustained by historical evidence. On the contrary, her unqualified sanction of the life of voluntary service embraced by millions of her daughters is the surest pledge of her confidence in their power. Furthermore, through the spirit of Christian democracy within the Church's bosom, inspiring as it did Christian benevolence both of heart and hand, there was secured to the daughters of the poor from the time of the Renaissance an education which popular opinion of today looks upon as possible only to the rich and powerful. In this spirit of Christian communion is found the explanation of the fact that, where the Church was free to carry on her mission, the blessings of Renaissance culture did not remain the sole possession of its original patrons, the noble and the wealthy. In whatever rank of society, woman stepped forth from the Middle Ages at the side of man not because his attitude towards her had changed nor because she herself had undergone a sudden metamorphosis. To him she was still the noble daughter of God and the emulator of the wisdom and graces of the Mother of Christ. To her he was to remain the official head of the family, and as such her superior; the other half of humanity, and as such her equal; the guardian of her God-given rights and the defender of her sacred privileges, and as such her acknowledged inferior. Such an acknowledgment every Christian man who has faith in the divinity of Christ is taught to make in the presence of the Blessed Virgin Mary whom he is supposed to be happy to call his Mother and proud to honor as his Queen.

## CONVENTION OF THE NATIONAL EDUCATIONAL ASSOCIATION

For the first time in its history the National Education Convention is this year to be held in the great northwest. This announcement will be gratifying to thousands of teachers who have long entertained a desire to visit that land of historic interest, and which has supplied so many of the legends on which the light literature of modern days is founded. There is something about the mention of the northwest that stirs the blood and revives that feeling of childhood which might have been "wanderlust." To every one of the teachers who read this will come a mental picture of the summer evenings when he or she stood at the front gate and looked at the road disappearing over the hill, and as they looked they registered a mighty resolve to some day go out there to see for themselves if it ended where the sky came down.

The convention will be held at Portland, Ore., July 7 to 14, right in the heart of the northwest. The city has a population of 282,000 and is better equipped with hotels and rooming houses than many cities of larger size. Good rates are guaranteed by the Portland General Committee, of which Superintendent L. R. Alderman is chairman. The well known chairman says that Portland can entertain 30,000 visitors without "turning a hair."

Climatically and scenically no better selection of a meeting place could have been made. The United States Weather Bureau states that Portland and Oregon have the best summer climate in the United States, an authority above reproach. It is rare that the thermometer in that city climbs above 75 degrees in summer, and always the people of the State of Oregon slumber under blankets. Summer days are bright and warm. Oregon gets its rain in winter.

At Portland begins the wonderful Columbia River highway, a picturesque drive through the canyon of the Columbia River, and one that has won the greatest praise from world travelers from every country. To the south are the evergreen valleys of the webfoot State, the "Marble Halls of Oregon" as Joaquin Miller named the great caves of Josephine County, and that wonder of nature, Crater Lake. The lake is reached from Medford or Klamath Falls, but for travelers to and from the convention via the

Southern Pacific, it is recommended that the side trip to Crater Lake be made from Medford. This lake is terrifying in its impressions on viewers. It lies 2,000 feet deep in the crater of Mt. Mazama, and its waters are an indéscribable blue, its walls of brown, yellow and red, painted by the mighty fires which once belched from the extinct volcano. In driving to the lake the auto reaches the summit of the mountain and the tourist is disappointed. No lake is in sight. He steps forward a few paces, and he finds himself on the rim of the crater. That view absolutely stops conversation. No man ever beheld it without reaching for his hat and reverently paying tribute to God.

Portland makes a fine base for a summer of sightseeing in the northwest. It is close to the seashore, while within a few hours travel are Mt. Adams, Mt. St. Helens and famous old Mt. Hood. To the north are Rainier National Park, easily reached in a day by auto, the Georgian Circuit around Puget Sound, Snoqualmie Falls, Victoria and Vancouver, the great forests and a thousand other beautiful things. Portland's great saw mills and her ship building yards are to be open to all visitors. To those of the middle west it will be a novelty to see a gigantic tree, 8 feet or more in diameter, converted into commercial lumber.

Portland is the Rose City, so named because of the millions of roses which grow out of doors. During the convention the enterprising committee will hold the annual Rose Carnival for the benefit of visiting teachers, every arrival will be greeted at the depot with a rose, and during the stay of the teachers every hotel and rooming house will present a bouquet every morning. It is promised that every teacher may have a pair of shears and a pair of gloves to clip her own roses if she prefers, and that the bathing pavillions will furnish a rose for the hair of every swimmer. At Peninsula Park is one of the finest sunken rose gardens anywhere in the world.

Room reservations should be made to the Portland General Committee, Mark Woodruff, secretary, or send letters to the Chamber of Commerce of that city.



## THE INTERIOR DEPARTMENT AND THE IMMIGRANT

In April, 1914, the first step was taken which resulted in making the Division of Immigrant Education an organic part of the Bureau of Education of the Department of the Interior at Washington. Thoughtful people with large civic interests had been aroused by the revelations of the census report of 1910 to a realization of the significance of the alien problem in this country. For many a decade Americans with smug complacency had prided themselves on the irresistible power of American civilization to assimilate the foreigner who landed upon our shores. Nobody knew just how it was being done, nor could one point to any specific organization responsible for effecting the change, but somehow or other that subtle force of American civilization was ever busy at its task, and the alien was quietly but surely being transformed into an American.

With the publication of the immigration returns for 1905, which showed over one million immigrants entering this country that year, people began to wonder if after all the process of assimilation was really working as smoothly as it had been claimed. Million-immigrant years followed; the report of the Immigration Commission furnished a veritable mine of information, and the census report of 1910 finally portrayed the condition at that date. America suddenly learned that there were over thirteen million foreign-born persons in the country, that over six and one-half million of these were males who might become citizens of the land, and that only three million of them had become citizens. Had the melting pot ceased to boil? Had the solution become saturated? What had become of the much-vaunted ability of this country automatically to assimilate the foreign element?

Other figures from this same census report were still more disquieting. There were nearly three million persons in the country unable to speak and understand English, and of these, over two and a half million were over 21 years of age; in other words, beyond the age when they were likely to learn a new language without some external stimulant. No state has any law affecting the literacy or non-English-speaking ability of the adult, and with few exceptions there are no compulsory laws on these points for minors who are above the compulsory school-attendance age.

Here, then, is the problem before the Division of Immigrant Education—to promote educational facilities for the illiterate or non-English-speaking foreigner beyond the reach of compulsory attendance laws and to stimulate his attendance upon English and civics classes.

The first work of this division was to enter upon a general investigation of the existing facilities for the education of immigrants. With this information in hand, it is possible to plan an intelligent campaign, for increasing the attendance upon schools already established, and for encouraging the establishment of new schools where need for them is disclosed.

One of the functions of the work is to bring local and state school authorities to a realization of the immigrant problem in their midst. School superintendents have shown by their replies to this office that they are not fully in touch with their own local conditions; and one state superintendent has written asking where statistics relating to the alien education problem in his own state may be obtained. Thus is this division carrying out one of the large functions of the Bureau of Education—to act as a clearing house for information.

Perhaps the most striking activity of the division has been in connection with the "America First" poster. This is a colored lithographed sheet, showing a picture of Uncle Sam shaking hands with a foreign workman. It is printed in seven different foreign languages, and is designed to urge upon the foreigner the advisability of going to evening school and learning English. Over 100,000 of these posters have been distributed during the winter, and today they may be found in postoffices, shops, factories, schools, railroad stations, and on bulletin boards of civic associations, chambers of commerce and the like, from one end of the country to the other.

This poster did much to pave the way for building up friendly relations with commercial and industrial organizations. A tender of cooperation from the division brought a sympathetic and cordial response from these organizations. The United States Chamber of Commerce has its committees on Americanization and Education. The National Safety Council has its conference committee on Safety Education to cooperate with the Bureau of Education. Local business organizations are becoming aroused all over the country, and are anxious to have a share in this important educational and Americanization work.

The division has prepared comprehensive lists of texts in English for foreigners with separate groupings for the more important languages. The combined list includes specific titles reaching sixteen different foreign peoples. A Croatian or a Pole writes to this office—not infrequently in his native language—asking for a text which he can use for learning English. The division is in position to handle his letter and to furnish the information desired.

A plan of cooperation has been worked out in conjunction with the Bureau of Immigration whereby the names of children between 4 and 16 years of age will be sent by the federal authorities at the port of entry to the educational authorities of the localities where the immigrant family proposes to settle. In this way the machinery is started to head off illiteracy and inability to speak English among the children of the alien. All now depends upon the watchfulness with which the local authorities follow up the information put at their disposal.

Circular letters have been sent out to school authorities suggesting ways and means of organizing evening school classes. "How to Organize Citizenship Classes for Immigrants," "Suggestions to Principals and Teachers of English for Foreigners," "New York State and the Americanization Problem," are some of the more important of these.

A civics syllabus for use in evening school classes for foreigners has been in preparation for some months. It will shortly be published.

In accordance with a suggestion from Secretary Redfield of the Department of Commerce, transmitted through the regular official channels, a "Handbook for Citizens," is now being prepared in this division which will give a brief, concise description of the various branches, departments and sub-divisions of the Government and the relationship existing between the Federal and State governments, and between this country and foreign countries. While such a compilation will be of immense value to the foreigner to whom our civil and political organization seems a hopeless maze, it is equally intended for the use of the ordinary American citizen whose knowledge on some of these points is not always perfectly clear.

Every opportunity has been embraced to promote educational facilities. As a part of the cooperative plan of the Bureau of Education for promoting education in the State of Delaware, this



division followed out a fixed program in promoting the establishment of evening school facilities for adult aliens in Wilmington. Through its efforts, a local cooperating committee was formed, local interest was aroused, and a publicity plan formulated and carried to successful completion. Evening schools were opened on January 3, 1916. These schools are being financed by private subscription after the city council had refused to appropriate \$1,000 requested in order to carry on the work. Adult immigrants in Wilmington are now enjoying opportunities for learning English where before such opportunities were denied them. Courses suggested by this division are being followed by these classes.

In November, 1915, a petition signed by sixty-five Lithuanians of Melrose Park, Ill., was addressed to the bureau praying for the establishment of an evening school wherein they might learn English. This was officially brought to the attention of the school authorities in Melrose Park, and in December they agreed to provide the school.

The division is also cooperating with the Pennsylvania State Department of Education in establishing divisions of vocational guidance under various city bureaus of compulsory attendance and by assisting in the formulation of policies, rules and regulations applicable to such divisions. By special request the chief of the division participated in working out a method of cooperation between the Pennsylvania Department of Labor and Industry and the U. S. Bureau of Immigration for the joint maintenance of a State system of labor exchanges. By special arrangement, also, the chief of the division acts in a consulting capacity to the Pennsylvania Commissioner of Labor and Industry and supervises the work of the Division of Immigration in the Pennsylvania Bureau of Employment.

One point should stand out clearly from the foregoing—that the division has not so much attempted to work alone as it has to enlist the cooperation of individuals, public authorities, organizations and industrial corporations who are or ought to be interested in the work in hand. This procedure was adopted by reason of a firm belief in cooperative effort and in the fundamental proposition that that individual, social or government organization will be most successful which early appreciates the validity of this principle and applies it in its activities.

FREDERIC ERNEST FARRINGTON,  
*Bureau of Education.*

## "DON'T GRIND THE SEED CORN!"

Quoting Jeff Davis' words against the proposed conscription of boys in the Confederacy during the Civil War—"We must not grind the seed corn"—Owen R. Lovejoy, Secretary of the National Child Labor Committee, stirred the closing session of the National Conference on Child Labor here with a warning against the abuse of childhood if war should come. His address wound up the three days' session of the convention. He said in part:

"Many years ago, when our own country was in the throes of a terrible civil conflict, Jefferson Davis, President of the Confederacy, met a proposition to enlist young children with the words, 'We must not grind the seed corn.' Every American echoes this sentiment today, but we must be discerning enough to see that it is not merely on the field of battle that the germ of life is taken from the nation's seed corn. The breaking down of education, health and other conservation standards must not be permitted.

"Already a bill is in the New York State Legislature exempting from the hours of labor laws women and girls over sixteen working in munition factories. Reports from Connecticut assert that since the state law does not fix the hour of beginning work but only the closing time at night, munition factories are sending their women and child workers out at 10 o'clock at night only to set them to work again immediately after midnight. Whether these reports are authentic or not, I cannot say, but the tendency is unquestionable."

Discussing the condition of children in Europe since the war broke out, he said:

"The actual conditions in European countries are hard to determine. The fullest details come from England, but from the reports that do come from other countries we can be sure conditions are the same, or worse in Germany, France, Italy, Austria and other belligerent countries. Last fall in the English Parliament, Sir James Yoxall said, 'A large portion of our elementary school system is in ruins—I will not say as desolate as the ruins of Louvain, but there is to some extent a likeness.' In one area 17,000 children out of 41,000 children have been displaced from school because the buildings have been taken over for military purposes. Teachers have enlisted and government economics have lowered the effi-

ency of the schools; special classes, evening classes, medical inspection, free lunches, have been reduced or stopped. In addition some 500,000 children between twelve and fifteen left school to enter industry in 1915 or probably more than that in 1916. Between 150,000 and 200,000 children eleven and twelve years old are at work."

"Juvenile delinquency in England has increased 34 per cent since 1914, and delinquency of boys twelve and thirteen has increased in greater proportion than in any other age group. There is an abnormal demand for boy labor; abnormally high wages are paid to children; the depletion of the police force, restriction of street lighting, interruption of the work of settlements, clubs, and churches, all combine to cause Cecil Leeson, a delinquency expert, to say, 'Had we set out with deliberate intention to manufacturing juvenile delinquents, could we have done so in a more certain way?'

"The Committee on Health of Munition Workers states that boy workers are 'drawing on their strength' and is anxious to know 'what will become of the boys after the war.' And when we read that munition factories have increased the hours of labor for children to sixty-seven a week; that night and Sunday labor are not unknown, and that the committee recommends that boys under sixteen and girls under eighteen be not employed more than *twelve hours a day*, we can imagine the effect of such conditions on the health of the children. As I said, these conditions prevail not in England alone but in all the warring countries.

"What may we in America anticipate should the real stress of war come? Our schoolrooms would be deserted, agencies for the protection and study of the health, morals, and development of little children would be closed, and the exposure of children to the rigors of industrial life would be based solely on the high motive of patriotic service. The children of the present generation will suffer an irreparable loss unless those of us who have dedicated ourselves to their protection keep our heads clear and our motives unmixed."



## A DIGEST OF THE WORK COVERED IN THE CORRESPONDENCE COURSE ON "THE PSYCHOLOGY OF EDUCATION"<sup>1</sup>

This digest summarizes, in brief, the contents of the course in "The Psychology of Education." It does not pretend to cover all the points developed in this course, nor the many excellent helps to teachers and students; but it aims to acquaint the reader, to some extent, with the main topics and their values to educators and students of education.

Lesson One includes the preface, the introduction, a plan of study for the correspondents, a preferable form of diagram and the necessary notes of explanation for the student desirous of undertaking this course.

Lesson Two develops in detail, under the title "The Art of Study," the plan mentioned in the preceding lesson. This applies to any subject in general, but to this type of work in particular.

Lesson Three begins the study of psychology, with a most appropriate topic. A Survey of Problems in Education covers an outlook upon the important difficulties arising in educational fields, and thoroughly investigates and discusses them. It unfolds, in a theoretical manner, but not devoid of its practical significance, the necessity of a general, broadminded view of the subject under consideration.

Lesson Four. Having introduced the student to some of the problems of education, the author now proceeds, in a logical way, to reveal, to some extent, the processes of education, also the gradual change of methods in furthering the advance of culture. The faults in the old or static regime are pointed out, and the advisability of adopting a new and dynamic method of teaching is practically developed. From the Static to the Dynamic covers in terse, forcible lines all that this subject implies.

Lesson Five: The Reign of Law in the Realm of Life. As a sequence to the preceding lesson, this chapter takes up the ancient

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<sup>1</sup>So many of the readers of the REVIEW have come into possession of one or another of the chapters which make up the work in the correspondence course on the "Psychology of Education" which the editor has conducted during the past ten years that we believe the digest given here by one of the recent students of this course may prove serviceable. It will probably prove interesting also to the six thousand teachers who have taken this course.

rule of chaos and the gradual creeping in of a reign of law; the effect of this upon the human race in every way, but most particularly the transformation produced in educational centers. "Man has learned that his dominion over Nature is measured by his knowledge of her laws. By working in harmony with these laws, he accomplishes results undreamed of in the past. The recognition of the reign of law in the realm of mental life has brought home to the educator the realization that his power over the process of development in the minds and hearts of his pupils must always remain in direct proportion to his knowledge of the laws of life and mind, that govern this process." This is an extract of the contents of this lesson and reveals the character of the work and its masterful presentation.

Lesson Six begins a division of psychology which dare not be overlooked by students of education—namely, Growth and Environment in mental and physical life. An excellent comparison of the types of growth is made, and the paramount importance of the natural growth in every sense is definitely explained. The concrete, personal development of a lesson, whether it be in language, arithmetic, or any lesson whatever, is so necessary for the natural growth of the mental faculties, that this chapter insists upon the teacher using the correct methods of presentation in order to obtain the best results.

Lesson Seven. The natural successive topic to the foregoing is The Ratios and Modes of Growth. The difference between the arithmetical and geometrical ratios and the various modes or types of growth presented, instil into the student of this lesson the inestimable value of "supplying the pupil with suitable food material and freeing the powers of the growing mind so that they may build the living temple of thought in the ratio and mode of living growth."

Lesson Eight. At this stage the necessity of greater light upon the exact meaning of growth and development is felt, and consequently this point is here taken up. Under the title Growth and Development, the theory of evolution and its direct effect upon education is expounded. The opinions of recognized authorities are quoted and this entire division is a treatise upon the prominent essential of a fundamental knowledge of organic and mental development for those who belong to the teaching corps.

Lesson Nine. Next in order follows the Balances in Develop-

ment. This is an interesting chapter full of practical teaching truths. The direct relationship between mental development and mental growth is illustrated in diagram form. The importance of bringing facts within the comprehension of the child mind is dwelt upon to great extent. The religious significance of education is well developed in this—as in all—lessons of this course; this phase of education cannot be neglected nor lightly passed over, regardless of modern views to the contrary. The five essential lines of a good education—namely, the religious, the literary, the scientific, the aesthetic and the institutional elements—are set forth in detail.

Lesson Ten. Plasticity and Adjustment, their implicit value to the human race and the blessings they have showered upon mankind, are next developed. True, they have made education a positive necessity but, through this powerful medium, they have made man superior to all creatures and over all conditions. But the highest in man can be brought to light only through a certain system of education; and so through an investigation of two systems—two extremes, the Chinese and the Christian—is discovered which method of instruction affords the best results. The vast superiority of the Christian is plainly seen; not only its superiority in its religious sense, but its preeminence in every sense.

Lesson Eleven. The Function of the Diagram in preparatory work is next discussed. This follows next in order that the value of making some table or diagram in taking up a new thought might be shown. The complexity of details in a new subject presents difficulty of assimilation. "Some device is needed to bring into relief the manifold thought relationships, and to throw into the background the individual thought elements." The advisability of using certain signs and formulae and their aid in helping to clear difficulties are demonstrated.

Lesson Twelve: The Asking and Answering of Questions. The importance of discussing the points of a lesson in order to clear all doubts and to obtain the views of different authorities is generally well understood. The student gains thereby the theoretical and practical ideas, the pros and cons concerning the subject and is benefited in every way, aside from the mental service such discussions afford by "making the listener sit up and take notice." But, directly upon this phase follows one which is not so generally



recognized—the asking of questions! Many have the “knack” of properly wording an answer, but how many can properly word a question, or how many fully understand the importance of this? And to a teacher this is as indispensable a requisite as her ability of explanation! The twelfth chapter treats fully of this subject and also defines more clearly the work to be done by the correspondents.

Lesson Thirteen: Consciousness and the Established Modes of Nerve Action, viz., automatic acts, reflexes, instincts and habits. The lesson deals chiefly with the neurological basis of conscious life.

Lesson Fourteen: Race Adjustment in Nerve Action. Herein are given the various theories concerning the instincts, the reflexes and the automatic activities of the race and the individual; how these activities were acquired; the distinctions between them; their time of appearance and the influence exerted upon them by consciousness; their eradication if not expressed at the proper time and wherein they are of benefit, and wherein they are a detriment to the individual. The teacher will gain many hints valuable in aiding her in the daily duty of suppressing the unfavorable instincts and actions, and of encouraging the favorable ones for upright character building.

Lesson Fifteen: Feeling and the Psychophysical Organism. Indiscriminately the words feeling and “sensation” are used, as if they are synonymous. But in a psychological sense this is far from true. “In feelings may be traced the beginning of the emotions and passions; in sensations are to be found the roots of knowledge. From feelings well up the energies of life; from sensations proceed the light in which these same energies may be bent to life’s purpose. Feelings lie very close to instincts and to the necessary determinations of conduct; from sensations arise many of the conditions necessary to freedom.” That they have a common origin is indisputable, but their differences cannot be denied. This is a continuation of the preceding lesson and serves to impress more fully the need of the teacher’s acquaintance with the fundamentals of organic development.

Lesson Sixteen: Feeling and Mental Development. As the student is now in possession of the knowledge of the relationship between feeling and organic development, it remains to trace out for him the relationship of feeling to consciousness and the mental development. The first of the fundamental principles is “the

presence in consciousness of appropriate feeling is indispensable to mental assimilation." The concrete embodiment of this principle is the teaching of the Catholic Church; in the Seven Sacramentals we have an illustration of the truth of this, and a beautiful, specified account of the wonderful spiritual blessings and the educational benefits derived from this source is given in this lesson. Few could read this chapter without recognizing in his inmost recesses the love of Christ for His Fold.

Lesson Seventeen: Sensations. In a concise and brief form, this topic covers the important rôle which the senses play in the cognitive processes. It inspects the physical basis of feeling and sensation. It gradually directs the student to the fields of perception and apperception which are conscious states attained through the sense qualities, and which are the subjects of the following lesson.

Lesson Eighteen: The reader, having been introduced to Perception and Apperception, in the previous lesson, is now in a position to become "better acquainted" with their respective qualities. The discernment of objects through the senses and the separation or breaking up into the various constituent elements, in order to bring them into consciousness, is the function of the senses known as perception, and the recombining or blending together of these elements in the mind is the process involving apperception. All of this is clearly explained and illustrated in this lesson.

Lesson Nineteen: The insight into the perceptive qualities gained in the preceding lesson brings us to the question of the Functions of Perception, and this is manifested in this paper. The two functions—the first through which the mind gains definite information concerning objects and conditions in the external world, and the second through which the former sense experiences are revived and other items of the previous mental content are called into consciousness—are performed by perception. The practical and educational sides of these functions are extensively treated. The three stages in school work and the three points involved in the mental growth through perception are illustrated in an example of ideal dynamic class work of a first grade class. The illustration is an excellent one and includes several exercises for building up thought combinations and attaining important knowledge. The subject of laboratory methods is taken up; the absolute neces-



sity of such work in the physical science branches, in order to draw out from the gloom of ignorance the important features of the sciences, is thoroughly expounded. One recognizes, forcefully, the poor system of "formal drills and lifeless drudgery" in educational methods, and the positive uselessness of such procedures, from this chapter.

Lesson Twenty: Expression. The statements—"No impression without corresponding expression has become an axiom in both physiology and psychology. Inner life implies self-expression on external activities. The stream of impressions pouring in upon us hourly from our environment must have means of expression if development is to follow"—are well known to all teachers. This chapter points out the importance of teaching the children how to express themselves. "An idea always assumes new clearness and wider relations when it is expressed." Not alone, though, is verbal expression necessary, but dramatic and sensory-motor expression must also be developed. Knowledge gained passively is but a mental burden. For thought precedes expression, and, although intimation can never exceed cognition, nevertheless it is the light which clears and strengthens ideas. An illustration of arrested expression and consequent failure of attainment is cited in Henry James' story, "The Madonna of the Future." From the following lines can be gathered the excellent qualities contained in this lesson. "The great majority of school children need nothing quite so much as courage, enthusiasm and love for their work, all of which flow directly from the pleasure they derive from the measure of success which they meet with in their endeavors to express themselves. By emphasizing the points of real value in their work, and thus increasing their pleasure in it, the teacher usually renders them a far more valuable service than by pointing out the shortcomings of their immature efforts, which, of necessity, must fall far short of the ideal in the mature mind." This extract is a typical one, and serves as food for earnest thought.

Lesson Twenty-one. The necessity of healthful exercise is the next topic for assimilation, under the title Expression Through Action. Free and spontaneous exercises, mental or physical, produce the best results. Forced and cramped drills are not conducive to mental or physical growth and strength. We read, here, of the advantage of rhythmic movements and responses



which have been introduced in many schools and have proved of such value; for it has become an established fact "that the muscular activities of the child build up not only his physical organism, but they lay the sure foundations in his brain for a normal development of his higher mental and moral faculties." Proof of this is evidently shown from the (the) results obtained in the methods used to improve the condition of the feeble-minded. Most important of all truths is this "action is the vital form of religious expression;" and as an example of this fact, several maxims of the Divine Teacher are quoted.

Lesson Twenty-two. Imitative acts entirely dominate the young child; as he grows his imitation of those surrounding him plays an important part in the development of his character. Imitation is the subject of this lesson and, as it is a prominent factor to be reckoned with by teachers, these pages should be carefully perused when studying this course. In adult life, too, many qualities are attained through the medium of imitation, though the true origin of these characteristics may not be realized. The crying need of good models—and a wide range of good models—cannot be too forcibly issued; the little imitators are going to acquire those qualities which they are most accustomed to observe in their elders and their associates, "particularly during those early years wherein the mind is not sufficiently developed to respond to the finer shades of difference in the models to be imitated."

Lesson Twenty-three. The preceding lesson impressed upon our minds the extent in which imitation influences our very natures. This one, on Expression Through Imitation, continues and explains how, throughout life, imitation is one of the principal agents in every form of expression. Language, naturally, is the main act of expression, and in brief, the theory of the origin of language is dwelt upon. Then, the stages in which the child develops his power of speech, learning first the action words or verbs, then giving different tones of expression to make known his emotions, and so on, are also touched upon. The main idea, that of presenting to the pupils only correct forms of speech that they may profit by the examples they hear, is clearly brought out.

Lesson Twenty-four: The Quality of Culture. The ideal of education, as other ideals, cannot be reached, perhaps. But an earnest effort to attain the ideal will always bring the teacher nearer and nearer to the goal. Without ideals this world would

be a dull, dreary place indeed; without an ideal education would be but an empty shell—a body without a soul. With time, a vast change has come over educational institutions; teaching has become a dynamic process—a living source of instruction. True, a materialistic spirit has crept in, but remedies to “oust the invader” are being earnestly sought. We learn in this lesson of culture as the ideal of education, we view it in its highest sense, and we study the important points to produce this state of culture. We are greatly aided by the valuable and helpful hints presented for our benefit, and we hope to prove better and wiser teachers through our study of this lesson and of this entire course.

SR. M. THERESE.

Fort Wayne, Ind.

UNITED STATES CIVIL SERVICE EXAMINATIONS  
STENOGRAPHERS AND TYPEWRITERS WANTED

MEN AND WOMEN

Greatly increased demands for stenographers and typewriters in the United States Government service at Washington, D. C., owing to the present emergency, require frequent examinations. Appointments in large numbers are to be made as soon as eligibles are available. It is the manifest duty of citizens with this special knowledge to use it at this time where it will be of most value to the Government.

For the present, examinations for the Departmental Service, for both men and women, will be held every Tuesday in 400 of the principal cities of the United States, and applications may be filed with the Commission at Washington, D. C., at any time.

The entrance salary ranges from \$900 to \$1,200 a year. Advancement of capable employees is reasonably rapid.

Applicants must have reached their eighteenth birthday on the date of the examination.

The Government service offers a desirable field to bright and ambitious persons.

For full information in regard to the scope and character of the examination and for application forms address the U. S. Civil Service Commission, Washington, D. C., or the Secretary of the U. S. Civil Service Board of Examiners at any of the following-named cities: Boston, Mass.; New York, N. Y.; Philadelphia, Pa.; Atlanta, Ga.; Cincinnati, Ohio; Chicago, Ill.; St. Paul, Minn.; St. Louis, Mo.; New Orleans, La.; Seattle, Wash.; San Francisco, Cal.; Honolulu, Hawaii; and San Juan, Porto Rico.

JOHN A. McILHENNY,  
*President, U. S. Civil Service Commission,*  
*Washington, D. C.*



## CURRENT EVENTS

### ANNUAL MEETING OF ARCHBISHOPS

A meeting of the archbishops of the United States was held at the Catholic University, on April 18, under the presidency of His Eminence James Cardinal Gibbons. An important transaction of the meeting was the appointment of a committee to supervise the activities of the American Federation of Catholic Societies.

In a letter to President Wilson the archbishops pledged the loyalty of the hierarchy, the clergy and the people of their faith to the President and the Government in the present crisis. The letter was signed by all of the archbishops present at the meeting, eight in number, the remaining six being unavoidably absent. It was sent to the President by Cardinal Gibbons, chairman of the committee.

The letter follows:

"Mr. President—Standing firmly upon our solid Catholic tradition and history from the very foundation of this nation, we reaffirm in this hour of stress and trial our most sacred and sincere loyalty and patriotism toward our country, our Government and our flag.

"Moved to the very depths of our hearts by the stirring appeal of the President of the United States and by the action of our national Congress, we accept wholeheartedly and unreservedly the decree of that legislative authority proclaiming this country to be in a state of war.

"We have prayed that we might be spared the dire necessity of entering the conflict. But now that war has been declared, we bow in obedience to the summons to bear our part in it, with fidelity, with courage and with the spirit of sacrifice, which as loyal citizens we are bound to manifest for the defense of the most sacred rights and the welfare of the whole nation.

"Acknowledging gladly the gratitude we have always felt for the protection of our spiritual liberty and the freedom of our Catholic institutions under the flag, we pledge our devotion and our strength in the maintenance of our country's glorious leadership in those possessions and principles which have been America's proudest boast.

"Inspired neither by hate nor fear, but by the holy sentiments of truest patriotic fervor and zeal, we stand ready, we and all the flock committed to our keeping, to cooperate in every way possible with our President and our national Government, to the end that the great and holy cause of liberty may triumph and that our beloved country may emerge from this hour of test stronger and nobler than ever.

"Our people now, as ever, will rise as one man to serve the nation. Our priests and consecrated women will once again, as in every former trial of our country, win by their bravery, their heroism and their service new admiration and approval.

"We are all true Americans, ready as our age, our ability and our condition permit, to do whatever is in us to do for the preservation, the progress and the triumph of our beloved country.

"May God direct and guide our President and our Government, that out of this trying crisis in our national life may at length come a closer union among all the citizens of America, and that an enduring and blessed peace may crown the sacrifices which war inevitably entails.

"JAMES CARDINAL GIBBONS,

*"Archbishop of Baltimore, Chairman.*

"WILLIAM CARDINAL O'CONNELL,

*"Archbishop of Boston.*

"JOHN IRELAND,

*"Archbishop of St. Paul.*

"JOHN J. GLENNON,

*"Archbishop of St. Louis.*

"SEBASTIAN U. MESSMER,

*"Archbishop of Milwaukee.*

"HENRY MOELLER,

*"Archbishop of Cincinnati.*

"EDWARD J. HANNA,

*"Archbishop of San Francisco.*

"GEORGE W. MUNDELEIN,

*"Archbishop of Chicago."*

#### THE CATHOLIC UNIVERSITY OF AMERICA

The regular spring meeting of the trustees of the Catholic University took place on Wednesday, April 18, in Divinity Hall, His Eminence Cardinal Gibbons presiding. In attendance were His

Eminence Cardinal William O'Connell, of Boston; the Most Reverend Archbishops Henry Moeller, of Cincinnati; John J. Glennon, of St. Louis; Edward J. Hanna, of San Francisco; George W. Mundelein, of Chicago; the Right Reverend Bishops Matthew Harkins, of Providence; J. F. Regis Canevin, of Pittsburgh; Thomas F. Lillis, of Kansas City; Denis J. O'Connell, of Richmond; Thomas J. Shahan, of the Catholic University; Right Rev. Monsignor Michael J. Lavelle, of New York; Mr. Walter George Smith, of Philadelphia; Mr. James J. Ryan, of Philadelphia; Mr. John G. Agar, of New York; and Mr. Louis C. Ritchie, of Lakewood, N. J.

Archbishop Jeremiah J. Harty, of Omaha, was elected a member of the Board.

On account of the war, the annual meeting and dinner of the Alumni of the Catholic University, scheduled to be held on April 19, was indefinitely postponed.

The following letter of the Right Rev. Rector to the President of the United States, offering him the services of the Catholic University, will interest our readers.

CATHOLIC UNIVERSITY OF AMERICA

WASHINGTON, D. C.

OFFICE OF THE RECTOR

March 28, 1917.

YOUR EXCELLENCY:

In view of the present emergency, the Catholic University of America has the honor to offer itself to you for such services as the Government of the United States may desire from it.

With sentiments of profound respect, I have the honor to remain,

Very faithfully yours,

THOMAS J. SHAHAN,

*Rector.*

His Excellency Woodrow Wilson,  
President of the United States,  
The White House,  
Washington, D. C.

In response to the above letter, the following answer was received:



THE WHITE HOUSE  
WASHINGTON

March 30, 1917.

MY DEAR BISHOP SHAHAN:

Let me thank you warmly for your generous letter of March 28. I am very grateful to you for your pledge of cooperation and support.

Cordially and sincerely yours,

WOODROW WILSON.

Right Rev. Thomas J. Shahan,  
Rector, Catholic University of America,  
Washington, D. C.

## CONVENTION OF COLLEGE WOMEN

The Association of Collegiate Alumnae held its biennial convention in Washington during the week of April 8, with headquarters at the Raleigh Hotel. On Monday, a meeting of the Committee on Recognition was held at 9 a.m., and a meeting of the Board of Directors at 2.30 p.m.

On Tuesday were held the Council meeting at 10 a. m., a business meeting at 2.30 p. m., and an open meeting at 8 p. m., all sessions being at the Raleigh.

Wednesday, conference day, was spent as guests of Goucher College, Baltimore. The conferences took place at 10 a. m., and at 2.30 p. m. the ladies enjoyed an automobile drive about Baltimore as guests of the Baltimore Branch of the Southern Association of College Women. Returning to Washington at 6 p. m., an open meeting was held at eight o'clock in the auditorium of the Central High School.

On Thursday, April 12, the members, numbering approximately 300, were guests of Trinity College, where another conference day was held. At 10 a. m. the conferences of the previous day were continued and the discussion of various topics of interest was resumed. The Conference of Branches considered the relation of the branch to the National Association; the Conference of Deans discussed the subjects of Vocational Training, Student Government, and the Administration of a College Appointment Bureau; the Conference of College Professors considered the forms of cooperation between women's colleges and the universities, the causes and remedies of inefficient teaching in colleges, methods of

cooperation between the administrative and the teaching staffs of the college, and the most important form of service the A. C. A. can render the college at the present time. The Conference of School Principals discussed the comparative value of the college preparatory and the general course in the high school. The conferences were continued at 2 p. m., the most important of which was the joint conference of presidents, trustees, deans, and college professors, with Miss M. Carey Thomas, President of Bryn Mawr, presiding. After leaving Trinity many of the guests visited the Catholic University, where they were conducted through the institution by some of the Reverend Professors. At 8 p. m. an open meeting was held at the Raleigh, as guests of the Southern Association of College Women.

On Friday, at 10 a. m., a business meeting, and at 2 p. m., a council meeting, both at the Raleigh. At 7 p. m., the members of the Association, joined by the S. A. C. W., held a banquet at the Raleigh, at which the Right Reverend Thomas J. Shahan, Rector of the Catholic University, was an invited guest. Short speeches were made by famous men and women, including high officials of the government. Bishop Shahan graciously responded to a toast given in honor of Trinity College.

On Saturday, sight-seeing tours were conducted for delegates and visiting members, during the morning and afternoon. Among the places visited were the Library of Congress, the Department of Agriculture, the Bureau of Standards, the National Museum, the Smithsonian Institution, the Corcoran Art Gallery, and the Botanical Gardens. At 8.30 p. m. a Pan-American meeting was held at the Pan-American Building, at which short addresses were made by Mr. John Barrett, Director General of the Pan-American Union, Mrs. Louis F. Post, a representative of the Association, and one of the diplomatic corps from Latin America.

#### NATIONAL CONFERENCE OF CHARITIES AND CORRECTION

The educational bearings of modern social service are shown strikingly in the extensive series of discussions scheduled to occur at the forty-fourth annual National Conference of Charities and Correction to be held at Pittsburgh, June 6-13. The preliminary program has just been issued from the permanent office of the conference at Chicago. At some point in every one of the nine major divisions of the conference the dependence of humanitarian efforts upon education emerges.

This is best illustrated in the outline of discussions at meetings of the division on child welfare, over which Wilfred S. Reynolds, of Chicago, will preside. Last year this division devoted its entire time to the relationship of welfare agencies to the public schools. The requirements of modern state programs for child welfare and the organization of juvenile courts are leading features of this year's session. In addition to the National Conference meetings, sessions of three separate associations devoted to child welfare are scheduled to occur at Pittsburgh.

The significance to the city of its local community life has been made the topic for one of the main evening sessions, at which addresses will be made by Robert A. Woods of South End House, Boston, Mary E. McDowell of the University of Chicago Settlement, and John Collier of the People's Institute, New York City. At another evening session Dr. William Healy, who has lately been chosen director of the Baker Memorial Foundation in Boston, will answer the question, "What does Psychology teach the Social Case Worker?" The psychological trend of many of the discussions lately in social work is illustrated further in the program scheduled by the committee on corrections, of which Thomas Mott Osborne is chairman. One meeting will be devoted to the subject of diagnosis of crime.

Avocational guidance is featured in the program of the Pittsburgh meetings. It will be discussed by Karl de Schweinitz, of New York, as a new principle in respect to volunteer social service. The division of the conference on mental hygiene this year is under the chairmanship of Dr. Owen Copp of Philadelphia. The opportunities which the public service offers for professional employment of social workers has been made the basis for a special survey. A development of no little interest to teachers is the continuance of a separate organization meeting at the time of the conference devoted to the subject of social service organization at industrial plants.

Rural social problems have been dignified in the eyes of this national conference of social workers by giving the subject a separate committee under the chairmanship of Prof. John M. Gillette, of the University of North Dakota. The series of discussions he has arranged hinge upon the idea of communitizing the rural mind. A special meeting of teachers of practical sociology is scheduled to occur under the leadership of Prof. Arthur J. Todd, of the University of Minnesota.



The conference at Pittsburgh will continue for one week. Thirty-five hundred delegates are expected to attend. The president is Frederic Almy, secretary of the Charity Organization Society of Buffalo. The prevention of human distress through the operation of all sorts of agencies has been adopted as the main topic of the meeting.

#### NEW CATHOLIC COLLEGE FOR WOMEN

A charter has been recently granted by the Board of Regents, of New York, authorizing the establishment of a new college for women in the Borough of Manhattan. This new institution—to be known as the College of the Sacred Heart—will be under the direction of the Religious of the Sacred Heart and will be situated at Manhattanville. For many years the high-school classes of this well-known academy have been registered by the Regents, while during the last two years of the course followed there the pupils received a training equivalent to two years of college work. Present and former pupils, friends and patrons of Manhattanville will be glad to know that their long-expressed desire to see the college course carried to completion is about to be gratified. Pupils of the highest class are eligible for the Junior Class of the new institution.

The trustees are Rev. John J. Wynne, S.J., chairman, Rt. Rev. William J. Guynon, D.D., Mr. Thomas F. Woodlock, Mr. Walter George Smith, and others.

We are informed that the board of Regents "have unanimously granted the Charter and approved without reservation the courses of studies which fully meet the requirements of the board. These courses will embrace the various branches that qualify a student for academic degrees. The higher studies offered in the Junior and Senior classes have the same character as those that distinguish the previous years, predominantly literary with a strong basis in ethics and philosophy. The social and political sciences can receive in these years a fuller development and a more practical application to the problems of today. The literatures of the modern languages, French, German, Spanish and Italian, as well as the familiar use of these languages, are taught with special facilities and success. The Latin and Greek classics, as well as mathematics and the physical sciences, are thoroughly and critically taught.

"The new college will have exceptional advantages as Manhattanville is the central house of a group of academies of the Sacred Heart in the eastern part of the United States. Closely connected with it are the two other New York houses of the Order, 450 Madison Avenue and Maplehurst in the Bronx, as well as convents in Detroit, Providence, Boston, Albany and Philadelphia. Many of those who are following in these schools the same course as that given at Manhattanville will naturally seek to complete their work there and to receive the degree which will crown the training so highly prized by them.

"Not only does its situation in the heart of the educational center of Manhattan, make Manhattanville peculiarly suited to this extension of educational work undertaken by the Religious of the Sacred Heart, but its surroundings and atmosphere make it an ideal spot for such development.

"Seventy years ago the beautiful old house stood in the midst of its magnificent grounds formerly the country estate of the Lorillards. Now the city has crept up to the foot of its once secluded hill—museums, music and art halls, laboratories, etc., have been added to the stately building; but its gardens, its immense green campus, its shady walks and arbors, still keep the note of calm and beauty and the passing years have but deepened its atmosphere of scholarly peace.

"Many of the earnest and intellectual women who were in charge of the institution during those years have left vivid memories in the hearts of the thousands whom they trained. Among these may be mentioned the names of Mother Hardey, Mothers Kate and Ellen White, Mother Tone and Mother Errington.

"The Religious of the Sacred Heart have good cause to be proud of their Alumnae in all parts of the United States, and of the women of the different societies affiliated to it. Among the former are names well known in literature as Louise Imogen Guiney and Agnes Repplier, among the latter many famous in society for their influence in social activities.

"It will be the object of the new college to retain the hallowed methods built upon the experience and wisdom of the past and to unite with them all that is not inconsistent with them in recent educational experiments.

"Former pupils and friends of Manhattanville can have no greater assurance of the opportuneness and usefulness of this

extension of the plan of studies than the approval of His Eminence Cardinal Farley, who writes to Reverend Mother Moran, March 20:

"I received your announcement of the charter granted by the State Board of Regents for the College of the Sacred Heart.

"This news is very gratifying to me, as I have always been convinced that an extension of your educational work to include the college courses was necessary. With the splendid material available for the formation of a teaching staff, I have every confidence that you will make the College of the Sacred Heart a recognized power in the field of higher education.

"I congratulate you and the ladies of the Sacred Heart on the new policy you have adopted, and wish the new college every success."

#### REPORT ON IMMIGRANT EDUCATION

Great progress has been made in the "Americanization" of immigrants, according to a report sent out by the United States bureau of education. The report was made by Dr. H. H. Wheaton, specialist in immigrant education.

"In 1914, when the bureau of education began a national investigation of facilities for the education of aliens, chaos existed in this important phase of education," says the report.

"Few established and well approved standards existed, and practically all methods were in the experimental stage. Policies, except that of federal non-interference, were known only to cities and States where evening schools for immigrants had been long maintained. Public agencies of various kinds were endeavoring to treat the problem each in its own way, without definite endeavor to cooperate with other agencies, and with no fixed policies. Immigrant education was considered at this time primarily a matter for local attention and jurisdiction."

In tracing developments since 1914, Dr. Wheaton declares:

"Progress in every way has been rapid, definite and extensive. Governmental authorities everywhere, city, State and federal, have expressed serious interest in the problem and have taken definite steps to provide adequate facilities. Municipalities have seen that the education of the immigrant, especially through the provision of evening classes, is to be treated as a fundamental part of the educational system rather than as an incident or ad-



junct to the day school system to be maintained or not at will, or according to the amount of money in the school treasury. Many of the States, such as California, Michigan and New York, and particularly the State departments of education, have come to appreciate the fact that the immigrant is not merely a local problem. While the primary obligation of the city has been acknowledged, both officials and citizens have grown to see that the secondary obligation of the State to assist the city and the local school district in this particular type of education is one of such imperative nature as to demand financial assistance and State supervision and co-ordination of activities. The federal government, especially the bureau of education, as a result of an investigation of facilities, has come to take the stand that, inasmuch as admission of an immigrant to the United States, together with his admission to citizenship, are both federal matters, then, equally, is interest in his training for life and citizenship in this country a federal matter.

"On the other hand, private agencies have seen the futility of competition among themselves and with public agencies and institutions. Hence they have increasingly adopted the practice of establishing facilities, only where they do not exist, or where public facilities cannot, for financial reasons, be made to meet the local problem. The practice has become more and more established of placing private facilities under the supervision of appropriate public school officials, and of turning over to the latter such facilities as rapidly as financial and other reasons will permit."

#### NEW OFFICERS OF FEDERATED ALUMNAE

A recent announcement from Miss Cogan, president of the International Federation of Catholic Alumnae, addressed to the Governors for States and Provinces states that Miss Cecile D. Lorenzo, of Brooklyn, N. Y., has been appointed chairman of the permanent organization committee, for the current term to succeed Mrs. James J. Sheeran, who, in consequence of recent serious illness, has resigned. This committee studies all questions of organization, as an auxiliary to the executive board. It also stands ready and willing to assist State chapters by offering advice and direction regarding any matter pertaining to organization that the Governors may wish to present to the international board.

Another important appointment recently made by Miss Cogan is that of Miss Elizabeth R. Kearney, as historian of the International Federation of Catholic Alumnae, with the commission to write the history of the Federation from its inception, working into this history all items of interest, personal impressions, etc., which would probably not appear in minutes of meetings. This appointment is made in recognition of the work done by the recipient, as chairman of the press and publicity committee of the Maryland Chapter, preparatory to and during the recent second biennial convention. In connection with this work there was compiled a scrap-book collection of clippings from the local and national press, both religious and secular, comprising a complete history of the Maryland Chapter and of the convention, as well.

Miss Kearney, who is an alumnae of Mount St. Agnes' College, has also been appointed to membership on the international press committee, and is cooperating with the chairman, Miss Fisher, in giving local publicity to all federation matters of international import.

PATRICK J. McCORMICK.

## REVIEWS AND NOTICES

**Philosophy of Education**, by Thomas Edward Shields, Ph.D., LL.D., Professor of Psychology and Education in the Catholic University of America, and Dean of the Catholic Sisters College. The Catholic University Pedagogical Series, Vol. V. Washington, D. C.: The Catholic Education Press, Pp. 446.

While the author of this very welcome addition to our Catholic educational literature disclaims any intention of covering the whole field of the philosophy of education, the topics chosen for treatment are sufficiently comprehensive of the main educational questions allotted to his subject, and the treatment entirely adequate for the purposes he had in mind. Without reservation it may be said that the book promises well to meet successfully the needs of the readers whom the author hoped to interest and serve.

Catholic schools have long needed a convenient text that could be used as the basis for class work in the philosophy of education. Catholic teachers in the field who in private study or extension courses have endeavored to keep abreast of modern educational thought have often appealed for an authoritative presentation of Catholic philosophy in the light of current biological and evolutionary views. The clergy also have constantly looked to the Catholic specialists and experts for the real meaning and implications of current doctrines and movements on which they must instruct others. Our laity, finally, who have borne the great financial burden of the schools, have long been in want of an adequate presentation of the Catholic position in education that their cooperation with the clergy might spring as much from an intelligent understanding of the problems as from generosity and good will. By all it is safe to say this book will be gratefully received.

Conveniently divided into three parts, the book in Part I deals with "The Nature of the Educative Process," and considers in separate chapters such questions as Physical and Social Heredity, Education as Adjustment, the Culture Epoch Theory, Mental Growth, the Function of Experience, etc. The second part treats of "Educational Aims," giving chapters to The Ultimate Aim of



Christian Education, Physical Education, Balances in Development, Education for Economic Efficiency, Education for Social Efficiency, Education for Individual Culture, and Education for Citizenship. The third part is concerned with "Educative Agencies," namely, The Home, The Church, The School, State School Systems, The Catholic School System, The Curriculum, The Teacher and His Training.

After examining the book one wishes that every Christian teacher could read it and especially such chapters as that on the "Ultimate Aim of Christian Education," or that entitled "Education for Individual Culture." Of one thing certainly the reader would be convinced, namely, that in educational philosophy there is a Christian viewpoint, and one in dire need of being remembered today when pagan and naturalistic ideals prevail. If he read further into the third part under "Educative Agencies" he will not fail to see that there is also a Catholic viewpoint, fully as much in need of exposition and recall today on account of the pernicious conditions which have resulted from a policy adopted at the Reformation. The author is to be commended for the tenacity with which he holds to Christian moorings and for the faithfulness with which he everywhere recalls the position for which his Church stands. He enjoys the distinction of producing the first philosophy of education in English from the Catholic viewpoint, a distinction that will be far less prized by him than the assurances, which we hope will be many, that he has in this inspiring and vigorous work eminently served the Catholic cause.

PATRICK J. McCORMICK.

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**Fundamentals of Sociology**, by E. A. Kirkpatrick, B.S., M.Ph.  
Boston: Houghton Mifflin Co., 1916. Pp. v + 291.

Sociology is a young and growing science. Its claims to a place in the hierarchy of sciences, according to Dr. Kerby, a well-known Catholic Sociologist, "although subjected to varied controversy, are fast attaining undisputed recognition in the universities of the world." Like all things immature and impressionable, the science of sociology is subject to the laws of environmental factors. In its methods of observation and interpretation of the activities of society, one can easily discover how this branch of the social sciences is influenced by either of the two contending

forces of modern life. In the world today there are two schools, contradictory in their principles, methods and ends; one is the school of materialism, the other advocates fully and fearlessly the teachings of Christ. If the tenets of the materialistic school be the substratum of the science of sociology, it is evident that the students will be taught to interpret society and its functions in the Spencerian sense of complete living. If on the other hand, life is regarded as having a spiritual beginning and destiny, the sociologist will train his pupil to view society and its purposes in the light of the threefold relationship, which Christianity has always defended. Considerations such as these help us to understand the importance of this branch in the college curriculum and the difficulties attending its presentation in text-books for students.

In the volume herein reviewed, the principles of method have been followed with care and precision. Coming from the pen of one versed in the educational sciences, we find along these lines just what we expect. The matter has been presented in a well-balanced and symmetrical form. The laws of interest have been observed to a degree that will undoubtedly elicit the pupil's attraction for and attention to the manifold aspects of this science. By means of timely examples, drawn from the pupils' former experiences and studies, the author of this text-book of sociology shows how apperception and correlation may be employed with profit in the teaching of any subject. The exercises at the close of each chapter are another indication that this text-book has been constructed in accordance with the laws of the learning process. By providing, through these exercises, for expression, the last step in the art of good study, this volume can be said to be, from a standpoint of method, a well-written text-book.

Turning from a study of the principles of method as embodied in this volume, to that of the text proper, we find much that is inaccurate and lacking in scientific reserve. There is a note of finality that ill becomes the conclusions of a science, so comparatively young as sociology. Chapter II is a fairly good illustration of both these aspects. In the main the subject-matter of this chapter is correct, but seriously weakened by such statements as we find on page 15, where we are told that the institutions of marriage and government are founded on chance. Perhaps this is one of the topics which, as we are told in the introduction, teachers are expected to pass over lightly. Let us trust that all



aim at domestic and civic betterment will not only pass over this lightly but ignore it completely. If marriage and government are the products of chance, what is the basis of all authority both in the family and in the state? Such a doctrine is as false as it is pernicious. Is it to be wondered at that divorce is treated as the author of this text-book has treated it on pages 196 and following? The plea for temperal advantage can be carried too far—even to the utter ruin of the state and society at large. Nothing short of the traditional ideas of Catholic sociology concerning the institution of marriage can cope with this insidious evil in an effective manner.

On page 38 our author's assertion that morality and religion take their rise from man's feeling "the need of some directing and controlling influence" is another example of reckless inaccuracy. Religion is not merely the product of the emotional in man, which, it may be granted, plays some part in its external development. Objectively regarded, religion is that moral bond which binds man to God and begets in man that triple relationship to God, to fellow-man and self which, as has been said above, Christianity has at all times so ably defended. Subjectively considered it is the expression man gives to his thoughts, feelings and actions in the light and under the guidance of the truths and laws revealed by God. Sociologically religion may be viewed as that tie so noble, so necessary and so powerful that it is the bond upon which every other tie depends as on a foundation. In Chapter X, wherein the moral and religious needs of man are handled at some length, we notice that this same erroneous teaching is employed as a major premise. If carried to its logical conclusions this doctrine would prove suicidal to civilized society and social progress.

Dr. Kirkpatrick's use of the term "Church" is rather misleading. If he refers to the Catholic Church his statement on page 126 is false. The church founded by Jesus Christ still maintains its vigorous influence as an educative agency; nay, more, she is fast attaining, in this our liberty-loving country, such a power and influence for good that thoughtful men feel it incumbent upon them to publicly acknowledge her as one of the bulwarks of our nation. For a digest of the unbiased and impartial opinions concerning the Catholic Church, by men and women not of her household, I would refer the author of this work to Carey's "The Church



from Without." If the writer of this passage, wherein we are told that "the church, although directly and indirectly a powerful educative agency, is comparatively much less prominent than in former days," intends us to understand the term church to mean the various denominations of Protestantism, then the word "Churches" would have been better.

Historically unfair and unscientific are the author's misstatements on page 140, concerning the effect of Catholic Education as carried on by the Jesuits. They evidence a lack of clearness and vividness in the author's idea of the ultimate aim of all Catholic education, whether carried on by the Sons of St. Ignatius or by any other body of religious teachers. Respect for authority, civic and religious and control of self, the requisites demanded by Catholic education in order that the true end of education, viz., Christian citizenship, may be realized, are just the opposites to the giving up of "all personal desires" and "the suppression of individuality." The truth of the conclusion of this paragraph, which reads as follows, "Few would say in these democratic days that a state has any right thus to suppress individuality in order to procure a standardized human product, no matter how great the efficiency brought about by having standard workers in all lines," is more clearly discernable in the breach than in the observance of this right. The disregard, or at least the non-exercise, of this right by our American leaders has permitted to arise in our very midst those factors of this the machine age, which are making mere automatons of almost 14,000,000 of our unskilled laborers. Perhaps if this right had been exercised by the state, the widespread need of vocational education would not have arisen nor the complete citizenship of our people endangered.

On page 154, in the midst of dross we find some gold. The suggestion as to the need of moral and religious training is a real advancement in text-books of this type. The recognition of the need of religious education, contained in the concluding remarks of this chapter, is as strong as we might dare to look for in a volume holding such views on the fundamentals of sociology as are to be found in this volume. The method proposed is inadequate and not in accord with the latest findings of scientific pedagogy. The incidental in life rarely becomes the intentional. Morality and religion must not be divorced if they are to be effective as factors for achieving life's purposes. As the author

has said, "The most that the schools can do is to maintain a respect for religion and religious exercises of all kinds and perhaps allow certain credits and hours for religious instructions, given by representatives of the churches." "Example is stronger than precept."

Much of the subject-matter of this text-book must be radically modified and more of it eliminated before this volume can be found useful to the students of Catholic schools. As it stands, even in the hands of the most prudent teacher of any system of education, this volume is of very doubtful utility. Its merits as an example of good method adds to our hesitancy in commending this volume to the sociological neophyte. We regret to see a volume so worthy of acceptance from a standpoint of method, so replete with tendencies toward teachings and opinions that may one day prove to be the wooden horse that will destroy our country.

LEO L. McVAY.

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**Outlines of Medieval History**, by C. W. Previté Orton, M.A.

New York: G. P. Putnam's Sons, 1916. Pp. xi + 585.

Price, \$2.75.

This book is intended to afford a general view of the Middle Age of European history, *i. e.*, the period which extends, roughly speaking, between the dissolution of the Roman Empire of the West and the discovery of the New World of America. It is divided into eleven chapters, the titles of which are: "The Barbarian Migrations;" "The Eastern Empire and the Saracens;" "The Fusion of Races in Western Europe;" "The Development of Feudalism;" "The Papal Monarchy;" "The East and the Crusades;" "The Fall of the Western Empire and of the Papal Theocracy;" "France and England;" "The Councils and the Italian Renaissance;" "The East and the Turks;" "The Despotic Monarchies." An outline of these topics must of necessity be sketchy and in writing it much of the labor of the writer must be employed in brevity of statement, in rigorous selection of matter, and in omissions of much that is interesting in itself. In the choice of events to narrate, Mr. Orton has been guided by their far off results rather than by their immediate effect in their own time and has tried to indicate how in the Middle Ages were accomplished the growth of modern man and the life and attitude to life of modern times.

So far as we have been able to test the present volume, it is singularly free from fads or bias and displays all the qualities that won such high praise for the same writer's "Early History of the House of Savoy." Indeed, Mr. Orton's "Outlines of Medieval History" is, in some respects, at least, the best and handiest work on the subject yet published in English. The usefulness of the book might, however, have been enhanced by a bibliography. It is provided with an exhaustive index, and with a series of well-chosen maps which have been designed to illustrate the main political features of the period as well as the factors in civilization and nationality, which had so great a share in forming its history. The publishers are to be congratulated on the paper, printing and binding of the volume.

PASCHAL ROBINSON.

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**Dante**, by C. H. Grandgent, Professor of Romance Languages, Harvard University. New York: Duffield & Co., 1916. Pp. vi + 397. Price, \$1.50.

The large literature in English on Dante has received an addition of first rate importance in this volume. Its author is already well known as a Dante scholar by his edition of the "Divina Commedia" and other writings. In this work he aims to present Dante not as an independent figure, but as the mouthpiece of a great period in the world's history; he attempts to trace a portrait of the Middle Ages with Dante's features especially salient in them. To this end, Professor Grandgent discusses the religious, social, political and literary aspects of medieval life, at length or in brief according to the degree in which they wore the likeness of the great Florentine poet and then proceeds to illustrate these various phases of medievalism by copious citations from Dante's writings, such passages being quoted in English for the benefit of those ignorant of Italian.

The method thus followed serves to differentiate Professor Grandgent's book from the many volumes already devoted to Dante. It is a somewhat unusual method, but the author has no difficulty in justifying it. For it is certainly true that Dante represents his time as no other age has ever been represented by any one man and that all phases of the medieval spirit appear in his work. And this being so, it is obvious that the best introduction to



the life and writings of Dante is to be found in the study of the period in history of which he is at once the representative and the interpreter. Those who are as yet uninitiated to this intensely interesting, but still unfamiliar period could do no better than receive that introduction through the present volume. Professor Grandgent's "Dante" is altogether worthy of its subject and should take the place of much of the recent literature on Dante in English which has little to commend it except its good intentions. A helpful bibliography and index complete the book in which the part of the publishers has been admirably done.

PASCHAL ROBINSON.

**Saints' Legends**, by Gordon Hall Gerould. Boston and New York: Houghton, Mifflin Co. 1916. Cloth, 393 pages. \$1.50 net.

Hippolyte Delehaye remarks dryly, at the end of his article "Hagiography" in the Catholic Encyclopedia, "more than one hagiographical publication of erudite and critical pretensions possesses no importance from a scientific point of view." Mr. Gerould's book is a pleasing example of the genuine erudition and scientific criticism which modern scholarship demands, and it possesses also an unique distinction as the first and pioneer study of the effect of saints' legends upon a European literature—in this case, the literature of England.

The author's task was anything but simple, and the more than ten years which he devoted to the volume still found many special problems unsolved on the day in July when the preface was written. There was no model for the book, since no similar study had previously been made. An uncharted region had to be mapped out amid pioneer hardships. No little patience was demanded in unravelling what Mr. Gerould happily characterizes as "the snarl of legends from the later Middle Ages." Of his attitude towards saints' legends his own words are the best summary: "My one desire is that others may come, through reading this book, to see the nobility of the impress that saints' legends have made on our literature, as I have come to see it. The story is, for the most part, of a day long past, but its significance remains. I have tried to show that legends are dry and dusty merely because the dust has been allowed to settle upon them. The dryness, I fancy, is merely a matter of ourselves, in any case."

The historical account of saints' legends in English literature, which forms the bulk of the volume, is preceded by two very necessary chapters, the first engaged with "Definition and Use," the second with "Origin and Propagation," chapters that could not have been easy to write. To our notion, the definition of "saints' legend" given in Chapter I is open to serious objection. It reads: "*The saints' legend is a biographical narrative, of whatever origin circumstances may dictate, written in whatever medium may be convenient, concerned as to substance with the life, death, and miracles of some person accounted worthy to be considered a leader in the cause of righteousness; and, whether fictitious or historically true, calculated to glorify the memory of its subject.*" In the first place, "accounted worthy to be considered a leader in the cause of righteousness" would also embrace the biographies of Socrates, Peter the Hermit, and Abraham Lincoln. *Eminent for holiness* is the prime theological requirement for sainthood. In the second place, the final element of the definition is likewise too inclusive; it were better, with Delehaye, to emphasize the religious character of the saints' legend, and to regard its end as being the edification of the faithful.

In the chapter which follows, on "Origins and Propagation" the parts played by documentary evidence and by the popular imagination, in the constitution of the legends, are very well delineated, although the final impression left by the chapter is not quite as distinct, in some ways, as one would wish. Evidence of unity is not at all easy to maintain, perhaps, in a chapter of thirty-eight pages which has to do with complicated topics. It is Mr. Gerould's opinion that the legend, as a literary type, "reached its fullest development in the thirteenth century. In that splendid age, when the flesh and the spirit of men were so thoroughly imbued with life that neither the widening horizon of knowledge, nor the absorption with war and wealth, nor the enthusiasm for art, could withhold them from mortal combat, both the vocation for saintliness and the cult of sainthood found their completest expression." However, we very seriously question the assertion that it was fanaticism, imagination and enthusiasm which fostered the mysticism so characteristic of the time. In true mysticism, God, not man, is the active force; and God is experienced as a reality, not as a concept or imagination.

The value and workmanship of the chapters which follow is of

the highest order. "The Epic Legend in Old English" is, of course, the first subject of study, with the poems of Cynewulf as the nucleus of the chapter. Mr. Gerould's criticism of matters which have been much discussed is fresh and very sound, it seems to us, and if his views were rather novel, at first reading, it is probably because, as he explains in the preface, "my approach has been consistently from the point of view of the type itself." The recital of the tortures of (Saint) *Juliana*, as found in Cynewulf's poem by that name—torn on a wheel, placed on a flaming pyre, and cast into a boiling cauldron—somehow led our thoughts afield, when Mr. Gerould a few lines farther on employed the phrase "extravagant punishments." Generations yet unborn in Western Europe will cherish bitterly the stories of the ferocity and brutality of the present war, with its well nigh incredible ingenuity at causing pain and death. The thought may serve, perhaps, to render more convincing the persistent legends of extravagant punishments and torments endured by the sainted martyrs of the Church.

In his discussion of the "Prose Legends Before the Conquest," Mr. Gerould observes that the prose legend followed "in somewhat pedestrian wise the well-travelled roads of hagiography. From the very beginning of the movement that evangelized Great Britain during the seventh century, there seems to have been a perfectly natural tendency on the part of the leaders to encourage the writing of saints' lives, according to continental models, in the official language of the Church. There was no reason, indeed, why these legends should differ in matter or style from those of other lands. The missionaries who came from the north had the learned traditions of the Irish Church behind them, while the followers of Augustine continued to cherish their fellowship with Rome. Both before and after Theodore organized the scattered missions of Britain, during the latter part of the country, into something like ecclesiastical unity, the island Christians in no wise regarded themselves as separable from the rest of the world. They manned the outposts of God's empire—that was all. They had the same faith and the same rites; they revered the same holy men and women; and if they were scholars, they read the same books that gave comfort and delight to the Church at large."

There are many things of interest in the fifth chapter, which



discusses the influence of France and of the cultus of the Blessed Virgin, on the development of the legends,—among them the fact that the most illustrious authors of the twelfth century esteemed the composition of saints' legends a work worthy of their best efforts. Our reaction to one passage, however, was so varied, and so conflicting in its variations, that we here set it down just as we encountered it in the text: "The Mary legends themselves gave a loose rein to imagination and emotion. They were a stimulus to religious feeling, the effect of which can scarcely be exaggerated. Though they augmented the tendency to hysteria that was undoubtedly present in the thirteenth century, they were just as clearly, in their best form, a help to godliness. Along with the religious emotionalism went a tenderness that was uplifting and, like the similar quality in the knightly ideal, civilizing."

The sixth and the seventh chapters constitute one of the most important sections of the book, for they cover the period from the Conquest to the Reformation, with its many legendaries, and saints' lives, in various works of history and edification, and the steady development of the saint's legend as a literary type with a deep and distinct influence upon English literature. It is a clear, accurate, comprehensive, adequate and first-hand account, and, together with the preceding chapters, provides much in the way of information and suggestion which is entirely new. In like tenor, and of equal worth, are the succeeding chapters on "Saints' Lives in Drama" and the development of saints' legends during "The Reformation and Since," the last named chapter paying generous tribute to the high achievements of Bishop Challoner, and Alban Butler, names to hold in veneration. Mr. Gerould's concluding lines will strike a note of response in Catholic hearts: "Whether a literary type that has for so long been moribund among the English-speaking races will ever again become a powerful factor in letters we have no means of knowing. It is permitted the lover of saintly lore, however, to trust that this may sometime come to pass. The modern world has much to learn from the veritable lives of the saints, as they are revealed through critical scholarship; and it could find things of profit to civilization even in the legends that have grown up about their lives."

Mr. Gerould's book is no mere compilation. It is the result of thorough acquaintance with the sources and with the literature of the subject (the bibliography is excellent), and its contribution

to one aspect of hagiography is significant and valuable indeed. It will furnish material that is at once suggestive and informing to anyone interested in medieval literature and church history, and it should prove a helpful book of reference to all who are in search of critical information about the legends of the saints in English literature. As an aforetime student with Mr. Gerould in one corner of this field, we have been looking forward for five years to the publication of *Saints' Legends*. There has been need for such a book. In its final appearance we congratulate Mr. Gerould upon an able and conscientious achievement.

THOMAS QUINN BEESLEY.

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**The Development of Personality, A Phase of the Philosophy of Education**, by Brother Chrysostom, F.S.C. Philadelphia, Pa.: John McVey, 1916. Pp. xxi+379.

The first part of the volume before us was prepared at the Catholic University by the late Brother Chrysostom, in partial fulfillment of the requirements for the degree of Doctor of Philosophy. The work is divided into five books. Book I deals with the Normal School and the Religious Novitiate; Book II treats of Faith, Its Nature, Its Exercise and its Pedagogical Implications; Book III deals with the pedagogical value of Faith considered first in its biological aspects and secondly, in its psychological aspects; Book IV treats of Meditation, its Nature and Its Pedagogical Value. The closing book treats of the sociological aspects of Faith. The cause of Catholic education has sustained a severe loss in the early death of Brother Chrysostom, from whose gifted pen those who knew him best expected many good things in the near future. *The Development of Personality* is full of promise, but it must deliver its own message and its completeness now instead of relying on the works that in human calculation were expected to follow it.

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**Laboratory Manual for General Science, First Course** by Lewis Elhuff, A.M., Instructor of Science in the George Washington High School, Pittsburgh, Pa. Boston: D. C. Heath & Company. Pp. vi+90.

This book is intended as a laboratory guide of those using *General Science, First Course*, by the same author.

**Searchlights of Eternity**, by William Pardow of the Company of Jesus. New York: The Encyclopedia Press, 1916. Pp. 106.

This volume was prepared by Mrs. George Cabot Ward, the gifted authoress of the *Life of Father Pardow*. Those who read that work will want to read this, both because of their abiding interest in Father Pardow and because of the charm of the narrative, and they will not be disappointed by the *Searchlights* which, while speaking Father Pardow's inmost thoughts, avoids the commonplace. Although the fragments were isolated they proceeded from a great soul and in this presentation they are again woven into unity. The following brief statement of the contents of the volume is taken from the preface: "The following sketches are a mosaic made up of Father Pardow's thoughts as they were found scattered among his notes. The notes were intended for no other eye than his own and the brief sentences, while sufficient for his own purpose, do not always convey the connection of ideas. In preparing them for publication, therefore, the arrangement into a constructive pattern has necessarily been arbitrary, but Father Pardow's thoughts and language have been left unchanged. An occasional repetition may be noticed and a number of unfinished ideas, but wherever there has been an alternative, between leaving the thought in the rough or adding to it extraneous matter, the former has seemed the lesser evil."

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**Keep-Well Stories for Little Folks**, by May Farinholt Jones, M.D., Philadelphia: J. B. Lippincott Company, 1916. Pp. viii+140.

This little book is intended for the use of very young children. It aims at making hygienic laws and facts intelligible to the little ones and to help in the formation of habits which will safeguard health through the coming years of childhood and adolescence. The author in her preface says she has frequently noted that young teachers seem to experience great difficulty in presenting hygienic facts to little children in a manner so attractive as to catch and hold their attention. She tells us "the child mind dwells constantly in the realm of imagination; dry facts are too prosaic to enter this realm. The 'Land of Story Books' is the most fascinating of all lands, and therefore the author has endeavored to weave hygienic facts into stories that will appeal to



the child's imagination." We agree entirely with the author in her estimate of the child mind of the value of appropriate stories as vehicles for bearing truth, but it should be observed that the stories must bear truth and many of the stories written for children do not. The story will interest the child, and the story-teller may consequently impress truths or falsehoods, high aspirations or base ignoble prejudices at will, but it is cowardly to abuse a child's defenseless condition. When parents entrust their little ones to a teacher to be educated they have a right to demand that nothing but what is true and wholesome be given to them. The *Just So Stories* of Kipling are a notable instance of the perversion of natural truth cast in such a form as to interest the child and to capture his imagination. The children are told that the way the elephant gets his long trunk is that an elephant once upon a time was seized by the nose by an alligator and in pulling back with all his might to get away from the alligator his nose became elongated into a trunk. All the stories in the book are filled with distortions of this kind. The stories would interest the children but, instead of teaching them natural history, it would tend to beget an attitude of mind which would later on block the child's interest and progress in natural science. The tellers of stories to little ones are under every obligation to be accurate in their fundamental facts. It is necessary to distort truth in order to make it attractive to the child. In the book before us there is a story entitled "A Wonderful Stream" which pictures the blood courses and the red corpuscles as boats floating upon it. These little boats are loaded with cargoes of oxygen which they take on at the Lung Station. We are further informed that: "When each little boat has unloaded its cargo in the far countries, the little cell men load them with a return cargo, which is made up of waste matter (carbon dioxide). This cargo is carried back to the Lung Station and unloaded there." Now an elementary knowledge of physiology would be sufficient to save the child from this erroneous view, but he cannot be supposed to have even such an elementary knowledge as would prevent him from believing that the red blood corpuscles carry out the carbon dioxide. Teaching of this sort does far more harm than good because of its scientific inaccuracy. Many of the stories in the book are very far-fetched as, for instance, the story of "A Great Fight," in which an attempt is made to lead the child into an understanding of the merits of the fight against the drug habit.

T. E. SHIELDS.

**Moni the Goat Boy**, by Johanna Spyri. Translated by Elizabeth P. Storck, with an illustration by Charles Wharton Storck. Philadelphia: J. B. Lippincott Company, 1916. Pp. 72.

This book contains four splendid full-page color illustrations which of themselves would be sufficient to capture the child's attention and to win his love. The story is charmingly told and cannot fail both to interest and instruct the little ones into whose fortunate hands it may fall.

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**Introduction to Economics**, by Frank O'Hara, Ph.D., Associate Professor of Economics in the Catholic University of America. New York, 1916. Pp. vii+259, 8vo. Cloth, \$1.00.

This brief treatise aims at presenting the elementary principles of economics clearly and in a form suitable to the student who is just beginning the study of the subject and to the general reader who is not familiar with the technicalities of the subject. The ideas are presented in orderly succession. Each is set forth clearly and concisely. Each chapter is followed by a number of suggestive questions and a list of suitable supplementary reading.

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**The Mass, Every Day in the Year**, The Roman Missal Translated and arranged by Edward A. Pace, D.D., and John J. Wayne, S.J. New York: The Home Press, 1916. Pp. 1445 and 39.

This manual supplies what Catholics have long desired, a good English translation of the Mass for each Sunday and festival of the year. In spite of the large number of pages, the book is a convenient size, so that it may readily be used as a prayer book at Mass. Such a practice would constitute an important step toward the diffusion of knowledge and love of the liturgy among our people.

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